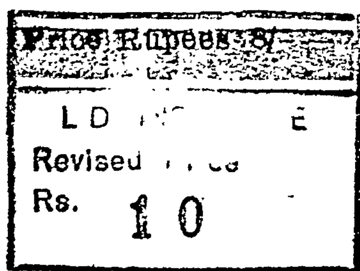
First Edition : 500 Copies April 1970

Printed by Svami Tribhuvandas, Ramananda Printing Press, Kankaria Road, Ahmedabad and Published by Dalsukh Malvania, Director, L. D. Institute of Indology, Ahmedabad-9



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आङ्ग्लभाषानुवादक

. कृष्णकुमार दीक्षित



प्रकाशक

लालभाई दलपतभाई भारतीय संस्कृति विद्यामंदिर

अमदावाद-९

लालभाई दलपतभाई ग्रन्थमाला

प्रधान संपादक — दलसुख मालवणिया, अंबालाल प्रे. शाह



मुद्रितग्रन्थाः

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PREFACE

It is really a matter of great pleasure to place before the scholars the first English translation of Yogadṛṣṭisamuccaya (Sanskrit), one of Haribhadra's two major works, the other being Yogabindu. The present edition includes his minor work on Yoga viz. Yogaviṁśikā (Prakrit) too. The text of both the works is given in Nagari and Roman scripts.

In the Yogadṛṣṭisamuccaya Haribhadra attempts a novel scheme of spiritual gradation. He divides the spiritual evolution into eight stages, eight *dṛṣṭis*. This scheme seems to have been suggested by the Buddhist doctrine of eight *dṛṣṭis* that we come across in Abhidharmakośa and Bhāṣya thereon. I would like to draw the kind attention of the scholars to the pertinent passages from the said works : *cakṣuś ca dharmadhātoś ca pradeśo dṛṣṭiḥ aṣṭadhā* (Ak. I 41). *sameghāmegharātrimdivarūpadarśanavat kliṣṭākliṣṭalaukikīśaikṣyaśaikṣībhir dṛṣṭibhir dharmadarśanam* (Bhāṣya I. 41). This might have suggested only the division of eight spiritual stages based on the different graded powers of spiritual vision acquired in the course of spiritual evolution. But the detailed working out of the sceme with the help of Patañjali's 8 *yogāṅgas*, Bhadanta-bhāskara's 8 *guṇas* and Bhagavaddatta's 8 (*a*)-*doṣas* is Haribhadra's own. Haribhadra's distinction between *oghadṛṣṭi* and *yogadṛṣṭi* has some parallel in Buddhism. (*oghā yogās tathā dṛṣṭis tu tau kāritrahetutaḥ* (Ak. V. 37). From all this it is natural to deduce that Haribhadra was well acquainted with the Buddhist literature on Yoga and Ācāra. It is interesting to compare the words and spirit of his verse *citrā tu deśanā* etc. with those of the following Buddhist verses. (1) *deśanāpi yathā citrā deśyate vyabhicāriṇī / deśanā hi yad anyasya tad anyasyāpyadeśanā //122/* (Subhāṣitasaṅgraha). (2) *deśanā lokanāthānāṁ sattvāśayavaśānugā / bhidyate bahudhā loka upāyair bahubhiḥ punaḥ* (Bhodhicittavivaraṇa). Thus Haribhadra's claim that he has composed Yogadṛṣṭisamuccaya after having studied the yoga works of different systems is well attested. Haribhadra's crusade against theological sectarianism constitutes a special feature of this work.

We are thankful to Dr. K. K. Dixit for translating the texts into lucid English (with occasional notes) and writing illuminating introductions to both the the texts. We hope that the present edition would be useful for a comparative study of Yoga as understood in the different schools of India.

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Director

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INTRODUCTION

(i) Haribhadra And The Basic Problem Of His Writings On Yoga :

Haribhadrasūri, the author of the work under publication, was a Jain, though, as we shall see, he was free from theological sectarianism to a rather extraordinary extant. And it may be said that in his writings on *yoga* which are four in number viz. Yogaviṁśikā, Yogaśataka (along with an auto-commentary), Yogabindu, Yogadṛṣṭisamuccaya (along with an auto-commentary) Haribhadra mainly discusses the problem of an ideal human personality. Of course, Haribhadra himself defines *yoga* as 'that which is conducive to mokṣa,- so that on his own admission the central problem of his enquiry into *yoga* would appear to pertain to *mokṣa* and the means of attaining it. But since Haribhadra has argued that one can in no case attain *mokṣa* without first developing an ideal human personality there is no impropriety in our suggestion that Haribhadra's writings on *yoga* may be treated as mainly a discussion on the problem of an ideal human personality. Nay, there is a positive advantage in this way of looking at the matter. For one's attaining or not attaining *mokṣa* is a highly speculative affair open to no empirical verification while one's developing or not developing an ideal human personality is a matter of our everyday experience. There is no denying that moralists belonging to different schools will hold different views as to the ingredients of an ideal human personality, but certainly their treatment of the questions is not thereby deprived of its thoroughly empirical character.

(ii) Haribhadra And The Traditional Jaina Positions :

As has already been hinted and will be argued at some length later on, Haribhadra was surprisingly free from theological sectarianism. But he was a Jaina and even in his writings on *yoga* he at times employs arguments couched in a terminology that is typical to the Jaina tradition. We may even say that in these writings Haribhadra almost always takes his departure from the traditional Jaina treatment of the problems at hand even if he definitely goes much beyond the traditional manner of doing things. We, therefore, preface our study of Haribhadra's view of man's ethical progress with a brief account of the traditional Jaina view of the same.

(iii) The Traditional Jaina Positions Of The Fundamental Questions Of Ethics :

The Jaina traditon bequeathed to Haribhadra maintained that man's progress from the basest to the most sublime type of personality is

completed in Fourteen stages technically called *guṇasthānas*. A thoroughly unenlightened person is said to occupy the lowest levels of the First *guṇasthāna*, the person just on the eve of attaining *mokṣa* is said to occupy the Fourteenth *guṇasthāna*. Again, this tradition maintained that the factors constituting a man's everyday life are to a considerable extent the result of the actions which the man (rather his soul) has performed in the beginningless series of past lives and which have been retained by him (rather by his soul) in the form of what are technically called karmas (more correctly, karmans). These karmas are of eight general types and as follows :

I. *Nāma-karmas*- i.e. Karmas responsible for the bodily features (there being certain obscure exceptions).

II. *Gotra-karmas*- i.e. Karmas responsible for the favourable or unfavourable family circumstances.

III. *Āyu-karmas*- i.e. Karams responsible for the species of life and its span.

IV. *Vedanīya-karmas*- i.e. Karmas responsible for the pleasant and painful sensations.

V. *Jñānāvaraṇīya-karmas*- i.e. Karmas responsible for the obscuration of determinate cognition.

VI. *Darśanāvaraṇīya-karmas*- i.e. Karmas responsible for the obscuration of indeterminate cognition.

VII. *Antarāya-karmas*- i.e. Karmas responsible for the hindrance coming in one's way of getting things.

VIII. *Mohanīya-karmas*- i.e. Karmas causing delusion. The Mohaniya karmas are subdivided into two classes, viz.

(a) *Daraśanamohanīya*- i.e. Karmas causing delusion of the nature of 'lack of faith (in religious truths)'

(b) *Cāritramohanīya*- i.e. Karmas causing delusion of the nature of 'vices of character'.

Of these the *cāritramohanīya-karmas* are sub-divided into two classes, viz.

(a) *Kaṣāyas*- i e. Karmas causing the chief vices of charecter.

(b) *Nokaṣāyas*- i e. Karmas causing the secondary vices of charecter

Of these the *Kaṣāya-karmas* are subdivided into four classes. viz.

(a) *Krodha*- i.e. Karmas causing anger.

(b) *Māna*- i.e. Karmas causing pride.

(c) *Māyā*- i.e. Karmas causing deceitfulness.

(d) *Lobha*- i.e. Karmas causing greed.

The *nokaṣāya-kārmas* are subdivided into nine classes, but we can ignore that subdivision.

Now the gradation of *guṇasthānas* is determined by the sway of the *darśanamohanīya* and *kaṣāya* types of *mohanīya-karmas*. In this connection the *kaṣāyas* are divided into four types enumerated below in such an order that an earlier mentioned type is stronger than a later mentioned one :

(i) *Anantānubandhin* (those responsible for an extreme involvement in the worldly life)

(ii) *Apratyākhyānāvaraṇa* (those responsible for a total impossibility of disciplined life)

(iii) *Pratyākhyānāvaraṇa* (those responsible for a partial impossibility of disciplined life)

(iv) *Sañjvalana* (those responsible for an occasional eruption of emotions)

Again it is held that a *mohanīyakarma* might assert itsself in four forms enumerated below in such an order that an earlier mentioned form is stronger than a later mentioned one (the fourth form being in fact a state of total elimination of the *mohanīya-karma* concerned) :

(i) *Udaya* (the state of full activization)

(ii) *Kṣayopaśama* (the state of elimination-cum-subsidence)

(iii) *Upaśama* (the state of subsidence)

(iv) *Kṣaya* (the state of elimination)

Thus we get the following situation so far as the prevalence of the *darśanamohanīya* and *kaṣāyas* in different *guṇasthānas* is concerned.

Guṇasthāna	Darśanamohanīya	Kaṣāya
I	*Udaya*	*Udaya* of all the types
II–III	...	...
IV	Either *kṣayopaśama* or *upaśama* or *kṣaya*	Either *kṣayopaśama* or *upaśama* or *kṣaya* of the *anantānubandhin* type ; *udaya* of the rest.
V	ditto	Either *kṣayopaśama* or *upaśama* or *kṣaya* of the *anantānubandhin* type, *kṣayopaśama* of the *apratyākhyānāvaraṇa* type; *udaya* of the rest.
VI–VII	ditto	Either *kṣayopaśama* or *upaśama* or *kṣaya* of the *anantānubandhin* type ; *udaya* of the *sañjvalana* type ; *kṣayopaśama* of the rest.

Guṇasthāna	Darśanamohanīya	Kaṣāya
VIII-X	Either *upaśama* or *kṣaya*	Of all the types of *kaṣāyas* either *upaśama* or *kṣaya* being rendered (the *upaśama* or *kṣaya* of the *anantānubandhin* type having already been rendered)
XI	*Upaśama*	*Upaśama* of all the types.
XII-XIV	*Kṣaya*	*Kṣaya* of all the types.

There are numerous other details relating to this gradation of *guṇasthānas* but we can ignore them.[1].

As a matter of fact, we can ignore (rather we should ignore) the concept of *upaśama*. Therefore the essential facts about *darśana-mohanīya* are as follows :

(a) In the First *guṇasthāna* there is *udaya* of it ;

(b) In the Fourth to Seventh *guṇasthānas* there is either *kṣayopaśama* or *kṣaya* of it.

(c) In the Eighth to Twenth *guṇasthānas* there is *kṣaya* of it and so also in the Twelth to Furteenth *guṇasthānas*.
Similarly, the essential facts about *kaṣāyas* are as follows :

(a) In the First *guṇasthāna* there is *udaya* of all the types of them ;

(b) In the Fourth *guṇasthāna* there is either *kṣayopaśama* or *kṣaya* of the *anantānubandhin* type and *udaya* of the rest ;

(c) In the Fifth *guṇasthāna* there is either *kṣayopaśama* or *kṣaya* of the *anantānubandhin* type, *kṣayopaśama* of the *apratyākhyānāvaraṇa* type and *udaya* of the rest ;

(d) In the Sixth and Seventh *guṇasthānas* there is either *kṣayopaśama* or *kṣaya* of the *anantānubandhin* type, *udaya* of the *sañjvalana* type and *kṣayopaśama* of the rest ;

1. One thing, however, may be noted. Strictly speaking, the First *guṇasthāna* is characterized by the *udaya* of *mithyātvamohanīya* (subdivision of *darśana-mohanīya*), the Fourth to Seventh by the *udaya*, *upaśama* or *kṣaya* of *samyaktvamohanīya* (another subdivision of *darśana-mohanīya*), the Eleventh by the *upaśama* of *samyaktvamohanīya*, and the Twelfth to Fourteenth by the *kṣaya* of *samyaktvamohanīya*. But for our purpose it would not be much misleading to speak in the way we have done. Also note that we have said nothing about the Second and Third *guṇasthānas* because an account of them will involve certain technical concepts of a rather unimportant kind.

(e) In the Eighth to Tenth *guṇasthānas* the *kṣaya* of all the types of *kaṣāyas* is being rendered (the *kṣaya* of the *anantānubandhin* type having already been rendered) ;

(f) In the Twelth to Fourteenth *guṇasthānas* there is *kṣaya* of all the types of *kaṣāyas*.

(iv) The Traditional Jaina Positions as Adopted by Haribhadra:

Coming now to the terminology employed by Haribhadra we may say that the essential facts about *darśanamohanīya* are as follows :

(a) The *Apunarbandhaka* has *udaya* of it.

(b) The *Samyagdṛṣṭis* and the *Cāritrins*– of the *deśavirata* and *sarvavirata* type have either *kṣayopaśama* or *kṣaya* of it;

(c) The *Cāritrins* of the *kṣapakaśerṇi–ārohin* and *vītarāga* types and so also the *Kevalins* of both types have *kṣaya* of it.

Similarly, the essential facts about *kaṣāyas* are as follows:

(a) The *Apunarbandhaka* has *udaya* of all the types of them;

(b) The *Samyagdṛṣṭi* has either *kṣayopaśama* or *kṣaya* of the *anantānubandhin* type and *udaya* of the rest ;

(c) The *Cāritrin* of the *deśarvirata* type has either *kṣayopaśama* or *kṣaya* of the *anantānubandhin* type, *kṣayopaśama* of the *apratyākhyānāvaraṇa* type, and *udaya* of the rest ;

(d) The *Cāritrin* of the *Sarvavirata* type has either *kṣayopaśama* or *kṣaya* of the *anantānubhandhin* type, *udaya* of the *Sañjvalana* type, and *kṣayo-paśama* of the rest ;

(e) The *Cāritrin* of the *kṣapakaśreṇi–ārohin* type is rendering the *kṣaya* of all the types of *kaṣāyas* (the *kṣaya* of the *anantānubandhin* type having already been rendered);

(f) The *Cāritrin* of the *vītarāga* type and so also the *kevalins* of both types have *kṣaya* of all the types of *kaṣāyas*.

In other words, Haribhadra's *Apunarbhandhaka* occupies the First *guṇasthāna*, his *Samyagdṛṣṭi* the Fourth, his *Cāritrin* of the *deśavirata* type Fifth, his *Cāritrin* of the *Sarvavirata* type the Sixth and Seventh, his *Cāritrin* of the *kṣapakaśreṇi–ārohin* type the Eighth to Tenth, his *Cāritrin* of the *vītarāga* type the Twelfth, his *Sayoga Kevalin* the Thirteenth, and his *Ayoga Kevalin* the Fourtheenth.

Thus according to Haribhadra the following stages characterize a man's ethical progress :

(1) A move towards putting an end to the *udaya* of *darśanamohanīya* and of the *anantānubandhin* type of *kaṣāyas*,

(2) Putting an end to the *udaya* of *darśanamohanīya* and of the *anantānuba-ndhin* type of *kaṣāyas*,

(3) Putting an end to the *udaya* of the *apratyākhyānāvaraṇa* type of *kaṣāyas*,

(4) Putting an end to the *udaya* of the *pratyākhyānāvaraṇa* type of *kaṣāyas*,

(5) A move towards putting an end to the *udaya* as well as *kṣayopaśama* of all types of *kaṣāyas*,

(6) Putting an end to the *udaya* as well as *kṣayopaśama* of all the types of *kaṣāyas*,

(7) Being omniscient and remaining active in the world ;

(8) Being omniscient and giving up all the activities (except the medi-tative trance that is directly conducive to *mokṣa*.)

Of these stage (1) is occupied by an *Apnuarbhandhaka*, (2) by a *Samyagdṛṣṭi*, (3) by a *Cāritrin* of the *deśavirata* type, (4) by a *Cāritrin* of the *sarvavirata* type, (5) by a *Cāritrin* of the *kṣapakaśreṇi-ārohin* type, (6) by a *Cāritrin* of the *vītarāga* type, (7) by a *sayoga kevalin*, (8) by an *ayoga kevalin*.

Here three points are noteworthy and as follows :

(i) Putting an end to the *udaya* or *kṣayopaśama* of *darśanamohanīya* may well be equated with 'developing a religious outlook' while 'putting an end to the *udaya* or *kṣayopaśama* of *kaṣāyas*' with 'developing a virtuous disposition'. There is however one hitch in the proposed equations. As can be seen, a *Samyagdṛṣṭi* is free from the *udaya* of the *anantānubandhin* type of *kaṣāyas* and yet he is denied the title *Cāritrin* (i.e. a title having to do with ethical perfection). The reason is that for all practical purposes the *anantānubandhin* type of *kaṣāyas* are treated as an appendage of *darśanamohanīya*; (that is why a *kṣapakaśreṇi-ārohin* is expected to have rendered the *kṣaya* not only of *darśanamohnīya* but also of the *anantānubandhin* type of *kaṣāyas*–just as *Samyagṛṣṭi* is expected to have put an end to the *udaya* not only of *darśanamohanīya* but also of the *anantānubandhin* type of *kaṣāyas*). Hence it will perhaps be more appropriate to equate 'putting an end to the *udaya* or *kṣayopaśama* of *Darśanamohanīya* and of the *anantānubandhin* type of *kaṣāyas*' with 'developing a religious outlook' while equating 'putting an end to the *udaya* or *kṣayopaśama* of the *apratyākhyānāvaraṇa*, *prapyākhyānāvaraṇa* or *Sañjvalana* type of *kaṣāyas*' with 'developing a virtuous disposition.'

(ii) We see that the *deśavirata* and *sarvavirata* types of *Cāritrins* do not put an end to the *kṣayopaśama* either of the *apratyākhyānāvaraṇa* type of *kaṣāyas* or of the *pratyākhyānāvaraṇa* type or of the *sañjvalana* type; what happens is that the *deśavirata* puts an end to the *udaya* of the *apratyākhyānāvaraṇa* type of *kaṣāyas* while the *sarvavirata* puts an end to the *udaya* of the *pratyākhyānāvaraṇa* type. Hence it is that the virtues developed by a *deśavirata* or a *sarvavirata* are called *kṣāyopaśamika* virtues (i.e. virtues resulting from the *kṣayopaśama* of these or those *kaṣāyas*). As contrasted to these are the virtues of *Vītarāga* who is free from the *udaya* as well as *kṣayopaśama* of all the types of *kaṣāya*; hence it is that these virtues are called *kṣāyika* virtues (i.e. virtues resulting from the *kṣaya* of these or those *kaṣāyas*). This explains why a man aspiring to become *vītarāga* (i.e. a man who is *kṣapakaś-reṇi-ārohin*) is said to be getting rid of the *kṣāyopaśamika* virtues; (Haribhadra, putting the matter rather paradoxically, remarks that this man is getting rid of all virtues and then goes on to add that by virtues he only means the *kṣāyopaśamika* virtues).

(iii) On the eve of attaining *mokṣa* a man–who is already a *Kevalin*, i.e. Omniscient – is supposed to enter into a meditative trance of a very brief duration – to be precise, a trance taking as much time as is required to pronounce the five short vowels *a, i, u, ṛ, ḷ*. During this trance the man puts an end to all his bodily, mental and vocal operations. Now from the point of view of ethical studies it is quite profitable to learn as to how a *Kevalin* behaves while he lives in the midst of ordinary mortals and Haribhadra certainly tells us something on this score. But it is the meditative trance just referred to that is described by him as if it were the pinnacle of man's ethical endeavour. This attitude results from Haribhadra's conviction that *mokṣa* is the real goal of a man's entire ethical pursuit, for then it becomes possible for him to attach paramount importance to something that takes place just on the eve of somebody attaining *mokṣa*. Any way, this should enable us to grasp the meaning of Haribhadra's rather intriguing remark that the highest type of *yoga* passes through two stages — the first having for its goal a renunciation of all virtues, the second renunciation of all bodily, mental and vocal operations. (Since *yoga* is Haribhadra's word for 'bodily, mental and vocal operations' we can also now see why a *Kevalin* is called *Sayoga Kevalin* up till the time of performing the meditative trance mentioned above and *Ayoga Kevalin* during the course of this trance.)

Thus in the eyes of Haribhadra the two all-important ingredients of an ideal human personality are (i) a religious outlook (already

characterized by a freedom from the basest of the vices of character) and (ii) a virtuous disposition (consisting in a greater or lesser freedom from the medium and mild vices of character). That is why on his showing a man without a religious outlook is guilty not only of lacking in religious faith but also of possessing the most vicious type of character. To convince ourselves of this we should go through Haribhadra's merciless denunciation of those whom he jeeringly calls 'welcomers of the worldly existence'. As a corollary, Haribhadra has a considerably soft corner in his heart for those who, though not yet firm in their religious faith, are moving in the direction of becoming so. Thus the *Apunarbandhakas* who are far from becoming *Samyagdṛṣṭis* and, technically speaking, who occupy the highest levels of the same *guṇasthāna*-viz. the First whose lower levels are occupied by the 'welcomers of the worldly existence' are described by him as if they are *samyagdṛṣṭis* in embryonic form. In any case, the following is the order in which Haribhadra has gradaded the human personalities as conceived by him.

(1) The welcomers of the worldly Existence
(2) The *Apunarbandhaka*
(3) The *Samyagdṛṣṭis*
(4) The *Cāritrins*: (a) *Deśaviratas*
(b) *Sarvaviratas*
(c) *Vītarāgas* (formerly *kṣapakaśreṇi-ārohins*)
(5) The *Kevalins*; (a) *Sayoga Kevalins.*
(b) *Ayoga Kevalins.*

(v) The Novelty of Haribhadra's Procedure :

In one sense there was not much new in what Haribhadra was saying, in another sense there was novelty galore in it. For in all his writings Haribhadra's main endeavour was to impress upon his co-religionists the ethical import of the traditional notions current in their midst, and in his writings on *yoga* the central subject matter was ethics itself. Haribhadra realized-and very correctly-that on ethical matters he could best enlighten his Jaina readers if he based his *treatment on the* scheme of *guṇasthānas* as worked out by the generations of Jaina Savants beginning from a hoary antiquity and coming down to his own days. But the scheme as it stood—more correctly—its details-could not serve Haribhadra's purpose. For example, in the vast Karma-literature (technically called Karmagranthas) the central significance was attached to the question as to which among the eight types of Karmas—and in what particular form - are accumulated by a man when he occupies a particular

guṇasthāna, which among them fructify when he occupies it and which are kept in abeyance when he does so. But most of these types of Karmas – more presisely, all the types except the one called *mohanīya* – had little relevance to ethical matters. Haribhadra had therefore to re-fashion the traditional scheme of *guṇasthānas* by bringing to the forefront the question of *mohanīya* karmas almost exclusively; (a tendency to move in this direction was already visible in the doctrinal literature – technically called Siddhāntagranthas – but in Haribhadra's writings on *yoga* it became pronounced in an unprecedented manner). Again, in relation to the *mohanīya* karmas themselves Haribhadra did not raise the question as to which among them – and in what particular form – are accumulated and which ones kept in abeyance when a man occupies a particular *guṇasthāna*; for he concerned himself with the question as to which among the *mohanīya* karmas fructify when a man occupies a particular *guṇasthāna*. And the question of the fructification of the *mohanīya* karmas was itself raised by Haribhadra in a highly non-technical fashion, that is, by enquiring as to what attitude on matters religious is adopted and which virtues (and vices) displayed by a man when occupying a particular *guṇasthāna*. Not only that, Haribhadra never discussed the nature of *guṇasthānas* taking them one by one; he did so in terms of the chief stages – and sub-stages–of a man's journey towards ethical perfection. Thus it is that he mentions the 'welcomers of the worldly existence' and *Apunarbandhakas* (both occupying the First *guṇasthāna*), the *Samyagdṛṣṭis* (occupying the Fourth *guṇasthāna*), the *Cāritrins* of the *deśarviata* type (occupying the Fifth *guṇasthāna*), those of the *sarvavirata* type (occupying the Sixth and Seventh *guṇasthānas*), those of the *Kṣapakaśreṇi-ārohin* type (occupying—rather passing through–the Eighth, Ninth and Tenth *guṇasthānas*), and those of the *Vītarāga* type (occupying the Twelfth *guṇasthāna*), the *Sayoga Kevalins* (occupying the Thirteenth *guṇasthāna*), the *Ayoga Kevalins* (occupying the Fourteenth *guṇasthāna*).

Of course, nothing that Haribhadra says in this connection will go against the Spirit of what was traditionally maintained as regards the nature of these and those *guṇasthānas*, but noteworthy are the points left by him as unimportant as also those newly introduced by him. From the traditional account of the *guṇasthānas* Haribhadra took only that portion which would enable him to describe the process of a gradual growth of religiousness and virtuousness in man; (for example, this is why his treatment of ethical problems almost never utilizes the traditional concepts of *upaśama*, *upaśamaśreṇi-ārohaṇa*, the Eleventh *guṇasthāna*, etc., which are all to be employed while describing man's fall from a considerably advanced stage of moral elevation). What is even more striking, Hari-

bhadra's description of the various stages in man's journey towards ethical perfection is not only worded in a non-technical terminology but is also as free from sectarianism as was possible under the conditions of his days. Thus next to the vice called 'welcoming the worldly existence' sectarian narrowmindedness (along with the logic-chopping that goes with it) is the most prominent target of Haribhadra's denunciation. The point deserves elaboration.

In India of Haribhadra's days various theological creeds – the foremost among which were Brahminism, Buddhism and Jainism – were engaged in a keen competition to win the allegiance of the populace and bitter must have been their mutual bickerings. Haribhadra himself was a Jaina preacher – in all probability a convert from Brahminism – of no mean calibre and he must have seen from close quarters the wranglings indulged in by the votaries of the creeds in question. He therefore raised a voice of protest against this internecine war and called upon all theologians to unite on the basis of a broad platform consisting of belief in *mokṣa* and omniscience. In this Haribhadra was in a way proving to be the harbinger of the later-day saint-poets of our vernacular languages who also had called upon all people to unite on the basis of a broad platform consisting of belief in God, but it is doubtful whether his attempt met with success in his time. The attempt was perhaps beset with certain inherent difficulties. For the details of a theologians' notion of *mokṣa* and omniscience logically follow from his metaphysical convictions and Haribhadra knew it – as is evident from his own refutation of absolute momentarism and absolute eternalism, a refutation which he thought fit to insert even in his latest texts on *yoga* and in the course of which he had argued that the *prima facie* views in question make *mokṣa* an impossible proposition. Be that as it may, Haribhadra's crusade against theological sectarianism constitutes a unique and admirable chapter in the cultural history of early medieval India.

(vi) The Yogadṛṣṭisamuccaya of Haribhadra :

Perhaps we can never have enough of non-sectarianism and yet one feels that the tendency towards it has been carried rather too far by Haribhadra in his Yogadṛṣṭisamuccaya—probably the latest of his texts on *yoga*. The central theme of this text too is man's journey towards ethical perfection, but the stages of this journey are not here given the names well known in the Jaina tradition and earlier employed by Haribhadra himself. Thus instead of *Apunarbandhakas*, *Samyagdṛṣṭis* and *Cāritrins* (further subdivided into the types *deśavirata*, *sarvavirata*, *kṣapakaśreṇi-ārohin*, *Vītarāga*) we now hear of the *yogins* adopting the view-points called *Mitrā*

Tārā, Balā, Dīprā, Sthirā, Kāntā, Prabhā and *Parā*; (as for the concepts 'welcomer of the worldly existence', *sayoga Kevalin* and *ayoga Kevalin*, they make their appearance in the Yogadṛṣṭisamuccaya as in Haribhadra's earlier texts on *yoga*). And it is not always easy to see the points of similarity between these two sets of concepts. However, a few things of fundamental importance are tolerably clear.

Thus first four yoga-viewpoints of the Yogadṛṣṭisamuccaya are said to characterize the *avedyasaṁvedyapada* while the last four to characterize the *vedyasaṁvedyapada;* at the same time, the fifth of these viewpoints (and not any earlier) is said to be characterized by untying of the knot of ignorance. Now in the traditional account of the *guṇasthānas* the 'untying of the knot' is said to result in an immediate attainment of the fourth *guṇasthāna* called *Samyagdṛṣṭi*. We can therefore say with certainty that the Yogadṛṣṭisamuccaya concepts of *vedyasaṁvedyapada* and *avedyasaṁvedyapada* are respectively equivalent to the traditional concepts *samyaktva* and *mithyātva*; as a corollary, we can say that the first four viewpoints described in the Yogadṛṣṭisamuccaya are parallel to the traditional concept of *Apunarbandhaka*. But it is difficult to grasp the utility of this fourfold division of what was traditionally considered to be one single state; as a matter of fact, it makes better sense if the stage of 'welcoming the worldly existence' is contrasted with a single stage (called *Apunarbandhaka*) than if it is contrasted with four yoga-viewpoints (called *Mitrā, Tārā, Balā* and *Dīprā*). Similarly, it is difficult to see how the four yoga viewpoints-called *Sthirā, Kāntā, Prabhā* and *Parā*–can be made to correspond to the traditional concepts of *Samyagdṛṣṭi* and *Cāritrin* (along with its subdivisions).

It seems that in the Yogadṛṣṭisamuccaya Haribhadra thought more of accommodating his scheme of classifying the stages of ethical perfection to those prevalent in certain non-Jaina traditions than of accommodating it to the one prevalent in the Jaina tradition. One of these non-Jain traditions was that of Patañjali who had talked of eight *yogāṅgas* (yoga-factors), viz. *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi*; another was that of some Bhagavaddatta who had talked of freedom from eight undesirable traits of mind, viz. *kheda, udvega, kṣepa, utthāna, bhrānti, anyamud, ruk* and *āsaṅga*; a third was that of some Bhadanta Bhāskara who had talked of eight desirable traits of character, viz. *adveṣa, jijñāsā, śuśrūṣā, śravaṇa, bodha, mīmāṁsā, pratipatti* and *pravṛtti*. Haribhadra thought it possible to institute an exact parallelism between these three sets of eight factors each on the one hand and what he (though not the Jaina tradition as we know it) considered to be the eight successive stages of ethical perfection on the other. This mode of

thinking on Haribhadra's part gave birth to the somewhat bewildering architectonic of the Yogadṛṣṭisamuccaya.

The contents of the Yogadṛṣṭisamuccaya may be divided into seven distinct parts as follows :

I. The Introductory Remarks :

(a) The Benedictory Verse (Verse 1.)

(b) The Three Types of Yoga (vv. 2-11).

II. A General Account of the Eight Yoga-viewpoints (vv. 12-20)

III. A special Account of the First Four Yoga-viewpoints.

(a) *Mitrā*	(vv. 21-40)
(b) *Tārā*	(vv. 41-48)
(c) *Balā*	(vv. 49-56)
(d) *Dīprā*	(vv. 57-64)

IV. Transitory :

(a) The *Vedyasaṁvedyapada versus Avedyasaṁvedyapada* (vv. 65-75)

(b) A Denunciation of the 'Welcomer of the worldly Existence' (vv. 76-85)

(c) A Denunciation of Logic-chopping and of the Theological Sectarianism resulting from it (vv. 86-152)

V. A Special Account of the Last Four Yoga-view-points ;

(a) *Sthirā*	(vv. 153-61)
(b) *Kāntā*	(vy. 162-69)
(c) *Prabhā*	(vv. 170-77)
(d) *Parā*	(vv. 178-86)

VI. The Nature of *Mokṣa* ;

(a) The Author's Own View (vv. 187-92)

(b) A Refutation of Absolute Momentarism (vv. 193-97)

(c) A Refutation of Absolute Eternalism (vv. 198-203)

(d) A Recapitulation of the Author's Own View (vv. 204-6).

VII. The Concluding Remarks :

(a) A General Remark about the Character of the Present Text (v. 207).

(b) The Four Types of *Yogins* (vv. 208-13).

(c) The Four Types of favourable Ethical Conduct (vv. 214-18)

(d) The Three Types of favourable External Circumstances (vv.219-21).

(e) The Parting Exhortation (vv. 222-28).

As can be seen, Haribhadra introduces a three-fold classification of *Yoga* in the section I and a fourfold classification of Yogins in the section VII in addition to the eightfold classification of Yoga-viewpoints which constitutes the central topic of the text. About the mutual relationship between the threefold classification of *Yoga* and the eightfold classification of yoga-viewpoints Haribhadra himself says that the latter is derived from the former but that he has not worked out the details of this derivation. It would have been better if he did work out these details, however briefly. For as they stand the two classifications exhibit no obvious parallelism. The last type of *yoga* occurring in the threefold classification is called '*yoga* by self-exretion' and from its description it is clear that it characterizes a *kṣapakaśreṇi-ārohin* and a *vītarāga* (as also a *Kevalin*); but it cannot be made out with absolute certainity as to which of the eight Yoga-viewpoints (if any) corresponds (or correspond) to it.[1] Again, the first type of *yoga* occurring in the threefold classification is called '*yoga* by intention' and its description seems to suggest that one who practises it must at least be a *Samyagdṛṣṭi* (i.e. one occupying at least the fifth of the eight yoga-viewpoints); but then the threefold classification seems to contain nothing that might be said to correspond to the first four yoga-viewpoints of the eightfold classification. Lastly, first two types of *yoga* occurring in threefold classification are so described that their spheres seem to overlap. Coming to the fourfold classification of *yogins* occurring in the section VII, we find that this too does not run parallel to the eightfold classification of yoga-viewpoints. Even leaving aside the case of the first type of *yogins* what are *yogins* just by courtsey the fact remains that we can form no clear idea about the extent of the respective spheres of action of the second, third and fourth types in questions.[2] Difficulties of a similar nature arise concerning the fourfold classification of ethical conduct occcurring in the section VII (as also concerning the threefold classification of understanding occurring in the section IV-i.e. in verses of the denunciation of sectarianism); that is to say, here too it cannot be made out with certainty as to which type of ethical conduct (or which type of understanding) exactly corresponds to this or that yoga-viewpoint.

Let us however not exaggerate the difficulties arising in connection with the various schemes of cassification hinted at or worked out by Haribhadra, for the basic pattern of all these schemes is pretty much the same (and is not in essential conflict with what was upheld by

1. In all probability, the eighth yoga-viewpoint corresponds to 'yoga by self-exertion.'
2. Probably, these three spheres run parallel to those of three yogas of the threefold classification.

Haribhadra himself in his earlier writings or was upheld by the Jaina tradition before his days). Haribhadra always conceives ethical progress in terms of the following four successive stages :

(1) The Rise of Religious Consciousness
(2) The Perfection of Religious Consciousness
(3) The Initial Perfection of Character
(4) The Final Perfection of Character.

Below the Stage (1) stands the 'welcomer of the wordly existence,' above the stage (4) stands the *Kevalin*. Again, it is Haribhadra's conviction that the first three of these stages are to be traversed under the guidance of the scriptural texts while the fourth mainly through self-exertion. This explains his twofold (and seemingly self-contradictory) attitude towards the scriptural texts; he extols them while condemning the 'welcomer of the worldly existence', he deprecates them while commending the supreme *yogin*. Similarly, Haribhadra praises religious consciousness while criticizing the utter lack of it in the 'welcomer of the worldly extistence', but he criticizes religious consciousness itself for not being accompanied by a perfection of character. Generally speaking, Haribhadra lauds a stage of ethical perfection while comparing it with the one lower than itself, he finds fault with it while comparing it with the one higher than itself. The real difficulty with the central scheme of classication adopted in the Yogadṛṣṭisamuccaya is that the dividinglines between the concerned stages are here drawn not as sharply as it is desirable.

With a view to further elucidating the points urged here detailed explanatory comments are being appended to the first twenty verses in the accompanying text-cum-translation of the Yogadṛṣṭisamuccaya; (for the rest, explanatory comments have been chiefly inserted either by way of introducing a section – sometimes a sub-section – or by way of offering a non-technical version of some technical concept current in the Jaina tradition and employed by Haribhadra). However, these comments are not just explanatory, they are also critical—as indeed are some of the observations we have made above. Our critisim of Haribhadra mainly centres around two points—pertaining to the form of argumentation adopted by him in the Yogadṛṣṭisamuccaya, the other pertaining to its content. As for the form of this argumentation we feel it would have been better if Haribhadra continued to make use of the same basic classification – borrowed from the Jaina tradition – which he had introduced in his earlier writings on *yoga*; as for its content we feel it would have been better if Haribhadra concentrated on ethical questions and left alone the rather speculative (and metaphysics-studded) conceptions

of *mokṣa*, omniscience and the like. But on the question of content we have not pressed our criticism beyond a certain very modest limit, and that for a simple reason. We think Haribhadra has a far greater right to present his case before the reader than we to present our criticism of this case. As a matter of fact, we have ventured criticism against a position upheld by Haribhadra only when we felt that the position will be better understood that way. It is for the reader to judge if Haribhadra is not after all right even in cases like these.

In preparing this edition of the Yogadṛṣṭisamuccaya I have been greatly helped by the following texts :

(1) Haribhadra's own writings on *yoga*, particularly his Yogabindu ;
(2) The Dvātriṁśikās 10th–26th (which all deal with the problems of yoga as understood by Haribhadra) of Vācaka Yaśovijaya's Dvātriṁśaddvātriṁśikā ;
(3) Dr. Bhagvandas Manaḥsukhabhai Mehta's edition of the Yogadṛṣṭisamuccaya (along with a voluminous and illuminating Gujarati commentary).

I have rejected Dr. Mehta's reading of a text and even his paraphrasing of it—on rare occasions. The Appendix A gives an idea of the way I have been benefitted by the contents of the Yogabindu and the Dvātriṁśikā. (The Appendix B draws the reader's attention towards a problem which should have been taken up – and at some length—in this Introduction itself but has been left unconsidered for various reasons),

An Aid to Reader

The material inserted within the brackets [ ] that occur below the title of a section or sub-section constitutes an introduction to this section or sub-section. The material inserted after the brackets [ ] that occur below the translation of a verse constitutes an elucidation of the verse whose serial numbers are given (or of the verses whose serial numbers are given) in the brackets in question. The joint translation of two (in one case of three) verses can be seen at a glance. As indicated in the Table of Contents, the whole text is divided into seven sections and of these the first, third, fourth, fifth, sixth and seventh are respectively divided into two, four, three, four, four and five sub-sections.

K. K. Dixit

YOGADṚṢṬISAMUCCAYA

SECTION I

THE INTRODUCTORY REMARKS

(a) **The Benedictory Verse.**

नत्वेच्छायोगतोऽयोगं योगिगम्यं जिनोत्तमम् ।
वीरं वक्ष्ये समासेन योगं तद्दृष्टिभेदतः ॥१॥

natvecchāyogato'yogaṁ yogigamyaṁ jinottamam /
vīraṁ vakṣye samāsena yogaṁ taddṛṣṭibhedataḥ //1//

Taking recourse to what is technically called '*yoga* by intention' I bow to Mahāvīra, the supreme victor (i. e. the supreme among those who have gained victory over the spiritual afflictions like attachment, aversion etc.), one who is rid of all bodily, mental and vocal activity, and one who is accessible only to the yogins; thereafter I proceed on to briefly narrate *yoga* as viewed from diverse standpoints (i. e. as observed on diverse planes).

(1) This routine benedictory verse, incidentally brings to light certain useful matters the most important of which is the ambiguity attached to the word *yoga*. In the Jaina tradition the word *yoga* was employed in the sense of 'a bodily, mental or vocal operation' while in the non-Jaina traditions it was a synonym for the words like *samādhi, dhyāna* etc. all meaning a meditative trance. But Haribhadra proposed a third meaning of the word and held that whatever activity on a man's part is conducive to his *mokṣa* (i. e. to his release from the transmigratory cycle) is *yoga*. And since the gradual development of an ideal human personality is according to Haribhadra—as according to the entire Jaina tradition – the means of attaining *mokṣa* he would attribute the epithet *yogin* to whoever is seeking to develop an ideal human personality. On Haribhadra's showing – as on the showing of the traditional Jaina thinkers—the process of developing an ideal human personality is completed in several stages, and hence according to him there will be several grades of yogins. But Haribhadra—again following the Jaina tradition – also believed that a man just on the eve of attaining *mokṣa* has to perform a meditative trance in which all bodily, mental and vocal operations come to a dead stop; thus according to him the supreme *yogin* will be one who not only develops the most sublime type of human personality but also manages to perform the trance in question (and then attain *mokṣa* in the form of a release from the transmigratory cycle). Again, the

literal meaning of the word *jina* is victor and its intended meaning–i.e. the meaning the Jaina tradition intended to attach to it – is one who gains victory over the defilements of character like attachment, aversion etc. Now as understood by Haribhadra the word *yogin* too means almost the same thing (for the development of an ideal human presonality after all consists in a gradual elimination of the defilements of character)– so that according to him to call somebody a supreme *jina* will be equivalent to calling him a supreme *yogin*. Lastly, we should note that in the body of his present enquiry Haribhadra is going to divide yogins into eight grades and by way of a preliminary survey he divides them into three grades (expressly saying that the eightfold gradation is but a derivation from the threefold one). '*Yoga* by intention' is the first grade of *yoga* in the threefold gradation while 'viewpoint' is Haribhadra's word for grade in the eightfold gradation. Therefore, when Haribhadra describes Mahāvīra as 'the supreme victor' and 'one free from all bodily, mental and vocal exertion' he only means that Mahāvīra is a supreme *yogin* (in Haribhadra's sense of the word), when he describes him as 'one accessible only to the yogins' he means that Mahāvīra's greatness can be properly appreciated only by a *yogin* (again in Haribhadra's sense of the word), when he says that he is himself taking recourse to '*yoga* by intention' he means that as a *yogin* he himself belongs to the first grade of the threefold gradation, when he says that he is going to narrate *yoga* as viewed from diverse viewpoints he means that he is going to offer an account of *yoga* in its eightfold gradation.

(b) The Three Types of Yoga :

इहैवेच्छादियोगानां स्वरूपमभिधीयते ।
योगिनामुपकाराय व्यक्तं योगप्रसङ्गतः ॥२॥

ihaivecchādiyogānāṁ svarūpam abhidhīyate /
yogināṁ upakārāya vyaktaṁ yogaprasṅgataḥ //2//

For the benefit of yogins I may expressly describe the nature of yogas like '*yoga* by intention' and others in this very context, this being so because my proposed treatment of *yoga* provides an occasion for such a description.

[2] In this verse Haribhadra promises to discuss that threefold gradation of *yoga* where '*yoga* by intention' constitutes the first grade. He also hints – and he will stresss the same point at the end of his present discussion – that an investigation into the threefold gradation of *yoga* is likely to throw light on the eightfold gradation of it which

forms the central subject matter of the Yogadṛṣṭisamuccaya. But we shall see that the actual derivation of the eightfold gradation presents certain difficulties. Again, Haribhadra is going to tell us that books serve not much purpose of yogins after he has reached a certain advanced stage of spiritual development; hence when he expresses hope that his present discussion will benefit the yogins he has in mind only those among them who have not yet attained the stage in question.

कर्तुमिच्छोः श्रुतार्थस्य ज्ञानिनोऽपि प्रमादतः ।
विकलो धर्मयोगो यः स इच्छायोग उच्यते ॥३॥

kartum icchoḥ śrutārthasya jñānino'pi pramādataḥ /
vikalo dharmayogo yaḥ sa icchāyoga ucyate //3//

Religious observance on the part of one who has listened to the scriptural texts, who knows what the scriptural injunctions are and who is desirous of implementing those injunctions–an observance which however is deficient owing to some kind of incautiousness characterizing the agent in question—is called '*yoga* by intention'.

शास्त्रयोगस्त्विह ज्ञेयो यथाशक्त्यप्रमादिनः ।
श्राद्धस्य तीव्रबोधेन वचसाऽविकलस्तथा ॥४॥

śāstrayogas tv iha jñeyo yathāśakty apramādinaḥ /
śrāddhasya tīvrabodhena vacasā'vikalas tathā //4//

Religious observance on the part of one who is full of faith in the scriptural texts and is cautious to the best of his abilities—an observance which, on account of the agent in question being extremely well-versed in the scriptural texts, is free from all deficiency–is called '*yoga* by scripture'.

शास्त्रसंदर्शितोपायस्तदतिक्रान्तगोचरः ।
शक्त्युद्रेकाद् विशेषेण सामर्थ्याख्योऽयमुत्तमः ॥५॥

śāstrasaṁdarśitopāyas tadatikrāntagocaraḥ /
śaktyudrekād viśeṣeṇa sāmarthyākhyo'yam uttamaḥ //5//

Religious observance for which the way has been pointed out by the scriptural texts but whose details go well beyond the scope of those texts—these details being arrived at by the agent in question with the help of his superabundant (spiritual) energy—is called '*yoga* by self-exertion' and is superior to the rest.

सिद्धाख्यपदसंप्राप्तिहेतुभेदा न तत्त्वतः ।
शास्त्रादेवावगम्यन्ते सर्वथैवेह योगिभिः ॥६॥

siddhākhyapadasaṁprāptihetubhedā na tattvataḥ /
śāstrād evāvagamyante sarvathaiveha yogibhiḥ //6//

Certainly, the details pertaining to the path that leads to the attainment of the state called *mokṣa* are, in their totality, comprehended by the yogins not through the scriptural texts alone.

सर्वथा तत्परिच्छेदात् साक्षात्कारित्वयोगतः ।
तत्सर्वज्ञत्वसंसिद्धेस्तदा सिद्धिपदाप्तितः ॥७॥

sarvathā tatparicchedāt sākṣātkāritvayogataḥ /
tatsarvajñatvasaṁsiddhes tadā siddhipadāptitaḥ //7//

Were it possible to comprehend through the scriptural texts alone the totality of details in question one would have had a direct cognition of the things existing, would have had become omniscient and would have had attained *mokṣa* then and there (i.e. as soon as one went through these texts.)

न चैतदेवं यत् तस्मात् प्रातिभज्ञानसङ्गतः ।
सामर्थ्ययोगोऽवाच्योऽस्ति सर्वज्ञत्वादिसाधनम् ॥८॥

na caitad evaṁ yat tasmāt prātibhajñānasaṅgataḥ /
sāmarthyayogo'vācyo'sti sarvajñatvādisādhanam //8//

But since that is not the case the conclusion ought to be that '*yoga* by self-exertion' which is coupled with an intuitive understanding and which constitutes the proper means for attaining omniscience etc., is not amenable to verbal description.

[3-8] Haribhadra divides yogins into three classes according to the type of religious observance they undertake. In view of the general spirit of Haribhadra's teachings it will not be proper to think here just of the externals of religious observance but also—and mainly—of the spiritual upliftment that accompanies them. However, Haribhadra would not deny the importance of a man undertaking religious observance even when the accompanying spiritual upliftment is rather rudimentary. As a matter of fact, the first four yoga-viewpoints (out of eight) that he is going to deal with at length are characterized by the religious observance of just this kind. But it cannot be said with cartainty whether Haribhadra wanted to provide a place for this kind of religious observance in his

threefold gradation of *yoga*. For his description of the first two grades suggests that both are characterized by a spiritual enlightenment that is more than rudimentary. On the other hand, we shall be told later on that all the eight yoga-viewpoints of the description are derived from the three-yoga grades of the present description, and that would suggest that religious observance accompanied even by a rudimentary spiritual enlightenment should be brought at least under the first grade of the present description. Be that as it may, the religious observance based on a perfect mastery of the scriptural matters but one vitiated by occasional acts of inadvertance comes under '*yoga* by intention' while the religious observance based on an equally perfect mastery of scriptural matters and vitiated by few acts of inadvertance constitutes '*yoga* by scripture'; as against these two, the third and the highest type of *yoga*—viz. '*yoga* by self-exertion'- is based not so much on a mastery of scriptural matters as on intuitive understanding of the things spiritual. It is in this connection that Haribhadra raises the important question of scriptures *versus* self-exertion. Thus according to him, dependence on scriptures characterizes the lower and middle stages of spiritual development but it does not characterize the highest of these stages. To put it more pointedly, while speaking of the lower and middle stages of spiritual development Haribhadara argues as if the higher one rises the more dependent on scriptures one becomes whereas while speaking of the highest of these stages he argues as if the higher one rises the less dependent on scriptures one becomes. In his forthcoming account of the eight yoga-viewpoints Haribhadra will tell us a lot also about the all-out importance of scriptures but in the present context he is interested in emphasizing that the most advanced types of yogins do not place sole reliance on scriptures. Haribhadra's argument against placing sole reliance on scriptures is noteworthy. He says that the scriptures can only point out in a general way the path leading to *mokṣa* but that they cannot lay down each and every details of the journey on this path. Haribhadra's statement is sound so far as it goes but its implication seemes to be that in the lower and middle stages of spiritural development the scriptures can actually lay down each and every details of man's ethical conduct. And this implication is of doubtful validity. As a matter of fact, reliance on scriptures and reliance on one's own intuitive understanding should both characterize both the lower and the higher stages of spiritual development even if the former type of reliance is prominent in the lower of these stages and the latter type in the higher ones. But Haribhadra conceives intuitive understanding as a faculty that a man comes to develop—sudddenly as it were—only at a very high stage of spiritual development. And this conception of his again is of doubtful validity.

द्विधाऽयं धर्मसंन्यास-योगसंन्याससंज्ञितः ।
क्षायोपशमिका धर्मा योगाः कायादिकर्म तु ॥९॥

dvidhā'yaṁ dharmasaṁnyāsa-yogasaṁnyāsasaṁjñitaḥ /
kṣāyopaśamikā dharmā yogāḥ kāyādikarma tu //9//

This *yoga*–i.e. '*yoga* by self-exertion'—is of two types, viz one that is of the form of 'renunciation of *dharma*' and one that is of the form of 'renunciation of *yoga*'; in this context *dharma* stands for the virtues of the *kṣāyopaśamika* type while *yoga* stands for the activities of body etc. (i. e. of body, mind and speech).

द्वितीयापूर्वकरणे प्रथमस्तात्त्विको भवेत् ।
आयोज्यकरणादूर्ध्वं द्वितीय इति तद्विदः ॥१०॥

dvitīyāpūrvakaraṇe prathamas tāttviko bhavet /
āyojyakaraṇād ūrdhvaṁ dvitīya iti tadvidaḥ //10//

Of these two types the former is truly practised at the time of the second *apūrvakaraṇa* while the latter after the performance of *āyojyakaraṇa*—this is the view of those who are an authority on the matter.

अतस्त्वयोगो योगानां योगः पर उदाहृतः ।
मोक्षयोजनभावेन सर्वसंन्यासलक्षणः ॥११॥

atas tv ayogo yogānāṁ yogaḥ para udāhṛtaḥ /
mokṣayojanabhāvena sarvasaṁnyāsalakṣaṇaḥ //11//

This is why the freedom from all *yoga* (i. e. the freedom from all bodily, mental and vocal activity)—a freedom that is of the form of the renunciation of everything whatsoever—is treated as the highest among the yogas and that on account of its bringing about conjunction with *mokṣa* (i. e. attainment of *mokṣa)*.

[9–11] In the verses 5–8 Haribhadra has given an account of '*yoga* by self-exertion' mainly contrasting it with '*yoga* by scripture.' And this account employed almost no technical terminology. But in the verses 9–11 the *yoga* in question is an independent subject matter of investigation and abundant use has been made here of a technical terminology that is typical to the Jaina tradition. Thus we are told that this *yoga* has two sub–types, one charactrized by a renunciation of all *kṣāyopaśamika dharmas* and the other by a renunciation of all *yoga* (i. e. of all bodily, mental and vocal operations)—the former [illegible]fter the process called 'second

apūrvakaraṇa' has taken place and the latter after the process called *āyojyakaraṇa* has taken place. Now in the traditional Jaina scheme of *guṇasthānas* the process called 'first *apūrvakaraṇa*' and 'second *apūrvakaraṇa*' are treated as two nodal points-the first occurring when a man seeks to get rid of the *udaya* of *darśanamohanīya* and *anantānubandhikaṣāya-karmas* (i.e. when he seeks to pass on from the First to the Fourth *guṇasthāna*), the second when he seeks to get rid of the *udaya* as well as *kṣayopaśama* of all *mohanīya karmas* (i.e. when he seeks to reach the Twelfth *guṇasthāna* passing through the Ninth and Tenth—this passage through the Ninth and Tenth *guṇasthānas* being technically called *kṣapakaśreṇi-ārohaṇa* and the Eighth *guṇasthāna* being the stage of the 'second *apūrvakaraṇa*' itself). Thus according to this scheme the man occupying the First *guṇasthāna* is under the sway of the worst defects of character, one occupying the Fourth to Seventh *guṇasthānas* is under the sway of the medium defects of character while the journey starting from the eighth *guṇasthāna* and culminating in the Twelfth consists in getting rid of the minutest defects of character. And virtues resulting from the elimination of the medium defects of character are called *kṣāyopaśamika dharmas* (because they involve the *kṣayopaśama* of different *mohanīya-karmas*) while those resulting from the elimination of the minutest defects of character are called *kṣāyika dharmas* (because they involve the *kṣaya* of different *mohanīya-karmas*). In this background it would be possible for us to follow Haribhadra's statement that the sub-type of '*yoga* by self-exertion' which consists in a renunciation of all *kṣāyopaśamika dharmas* begins after the process called 'second *apūrvakaraṇa*' has taken place. Then we come to his statement about the other sub-type of '*yoga* by self-exertion'. This sub-type is said to consist in a renunciation of all *yoga* (i e. of all bodily, mental and vocal operations) and to begin after the process called *āyojyakaraṇa* has taken place. Now according to the traditional Jaina view a man on reaching the twelfh *guṇasthāna* becomes free from the minutest defects of character and his *mokṣa* is bound to take place in this very life. The reason why this *mokṣa* is delayed even after the attainment of the Twelfth *guṇasthāna* is as follows. After a man has got rid of the *mohanīya-karmas* in Twelfth *guṇasthāna* he almost automatically reaches the Thirteenth and gets rid of the *jñānāvaraṇīya-*, *darśanāvaraṇīya-*, and *antarāya-karmas* as well. But the remaining four types of *karmas-* viz. the *nāma-*, *gotra-*, *vedanīya-* and *āyu-karmas* require time to get consumed off—to be precise, they require as much time as is the span of life (i.e. the span of *āyu-karma*) yet left. However, sometimes it so happens that the normal consumption of the *nāma-*, *gotra-* and *vedaniya-karmas* will require more time than is the span of *āyu-karma* yet left, and in that case the man concerned performs a special feat—technically called *kevalisamudghāta*—in order to equate the two

periods of time. After that is done (if necessary) the man undergoes the meditative trance in which all bodily, mental and vocal operations cease, which is of a very brief duration and which immediately results in the attainment of *mokṣa.* And *āyojyakaraṇa* is an act preliminary to *kevali-samudghāta* just spoken of—so that we can see why Haribhadra says that the sub-type of '*yoga* by self-exertion' which consists in a renunciation of all bodily, mental and vocal operations occurs after the process called *āyojyakaraṇa* has taken place. Again when he says that this sub-type involves a renunciation of everything whatsoever he is hinting at the fact that it immediately results in the attainment of *mokṣa* which is a state where everything worldly is got rid of. Lastly, since Haribhadra has defined *yoga* as that activity on one's part which is conducive to one's *mokṣa* and since the sub-type in question immediately results in the attainment of *mokṣa* it has been acclaimed by him as the supreme *yoga.*

SECTION II

A GENERAL ACCOUNT OF THE EIGHT YOGA-VIEWPOINTS

एतत् त्रयमनाश्रित्य विशेषेणैतदुद्भवाः ।
योगदृष्टय उच्यन्ते अष्टौ सामान्यतस्तु ताः ॥१२॥

etat trayam anāśritya viśeṣeṇaitadudbhavāḥ /
yogadṛṣṭaya ucyante aṣṭau sāmānyatas tu tāḥ //12//

Not depending on these three (i.e. on the above-spoken three varieties of yoga) for details (i.e. for a detailed derivation) I am here setting forth the yoga-viewpoints which as a matter of fact arise from those three themselves; generally speaking, these view-points are eight in all.

[12] In this verse Haribhadra submits that the eight yoga-viewpoints which he is now going to describe are parallel to the three grades of yoga he has just described but that he has not worked out his parallelism expressly. We have already hinted at the difficulty we find in working out this parallelism. In the context of the threefold gradation of *yoga* Haribhadra has talked of *yoga* dependent of scriptures and that dependent on self-exertion ; similarly, in the context of *yoga* dependent on scriptures he has talked of *yoga* accompanied by occasional acts of inadvertance and that accompanied by few acts of inadvertance, while in the context of *yoga* dependent on self-exertion he has talked of yoga renouncing all *kṣāyopaśamika dharmas* and that renouncing all *yoga*. But there seems to be no mention—either explict or implicit—of most of these considerations in the forthcoming account of the eight yoga-viewpoints.

मित्रा तारा बला दीप्रा स्थिरा कान्ता प्रभा परा ।
नामानि योगदृष्टीनां लक्षणं च निबोधत ॥१३॥

mitrā tārā balā dīprā sthirā kāntā prabhā parā /
nāmāni yogadṛṣṭīnām lakṣaṇam ca nibodhata //13//

The names of these yoga-viewpoints are *Mitrā, Tārā, Balā, Dīprā, Sthirā, Kāntā, Prabhā* and *Parā*. And one must know their respective definitions.

[13] In this verse Haribhadra mentions by name the eight yoga-viewpoints he intends to describe. These names as well as the basic

concepts underlying them seem to have been borrowed from some non-Jaina tradition, because there is almost nothing typically Jaina about this eight-fold division of the stages of spiritual development. In his earlier writings on *yoga* Haribhadra had adopted various schemes of classifying these stages but none of them would appear much novel to an average Jaina reader; that however cannot be said of his present classification which, when placed side by side with the traditional Jaina positions, seems to bristle with novelties.

समेघामेघरात्र्यादौ सग्रहाद्यर्भकादिवत् ।
ओघदृष्टिरिह ज्ञेया मिथ्यादृष्टीतराश्रया ॥१४॥

sameghāmegharātryādau sagrahādyarbhakādivat |
oghadṛṣṭir iha jñeyā mithyādṛṣṭītarāśrayā ||14||

The worldly viewpoint (i.e. the viewpoint standing in contrast to the yoga-viewpoint in general) exhibits variations like nights etc. (i.e. nights and days) inasmuch as they might be cloudy or free from clouds, like men inasmuch as they might be possessed by ghosts etc. or not so possessed, or like men inasmuch as they might be infants or adults, or like eyes inasmuch as they might be diseased or free from disease.

[14] In this verse Haribhadra mainly relying on various analogies offers us an account of the worldly viewpoint in general, and a clear understanding of it should enable us to penetrate into his concept of yoga-viewpoints in general. Haribhadra here seems to be emphasizing the fact that those who have not yet reached the stage of adopting a yoga-viewpoint hold different positions on the same subject and then quarrel among themselves while those who have succeeded in adopting a yoga-viewpoint seek to reconcile the different positions maintained on the same subject by different authorities. But if that be the true import of the present verse a difficulty arises almost immediately. Haribhadra is going to tell us later on that adopting an attitude of true impartiality between the different conflicting positions is possible only on the part of those who have reached beyond the first four yoga-viewpoints. How can then such an attitude be a characterizing mark of a yoga-viewpoint as such ? The only way out of the difficulty will be to say that those upholding the first four yoga-viewpoints endeavour—without ever fully succeeding—to adopt the attitude in question and that this endeavour of theirs secures them the title 'upholder of yoga-viewpoint'.

तृणगोमयकाष्ठाग्निकणदीपप्रभोपमा ।
रत्नताराकचन्द्राभा सद्दृष्टेर्दृष्टिरष्टधा ॥१५॥

tṛṇagomayakāṣṭhāgnikaṇadīpaprabhopamā |
ratnatārārkacandrābhā saddṛṣṭer dṛṣṭir aṣṭadhā ||15||

The type of understanding associated with the eight right viewpoints (i. e. with the eight yoga-viewpoints) may respectively be compared to the type of light given out by the particles of hay-fire, the particles of of cowdung-fire, the particles of wood-fire, a lamp, jewel, star, the sun and the moon.

[15] This verse only makes it clear that the eight yoga-viewpoints sought to be described by Haribhadra are in fact eight grades of practising yoga (in Haribhadra's sense of the word).

यमादियोगयुक्तानां खेदादिपरिहारतः ।
अद्वेषादिगुणस्थानं क्रमेणैषा सतां मता ॥१६॥

yamādiyogayuktānāṁ khedādiparihārataḥ /
adveṣādiguṇasthānaṁ krameṇaiṣā satāṁ matā //16//

Wise men have held that these (eight yoga-viewpoints) are respectively characterized by the yoga-factors like *yama* etc., that they are respectively free from the spiritual demerits like weariness etc., that they are respectively the seats of the spiritual merits like non-enmity etc.

[16] This verse lays down what may be called the architectonic of the Yagadṛṣṭisamuccaya. Haribhadra seems to have had before him three important treatment of the successive stages in the process of spiritual development, treatments which all enumerated these stages as eight. Having himself decided to divide the process in question into eight stages Haribhadra felt that the eight successive stages occurring in the treatment of his three predecessors exactly correspond to the eight that were to occur in his own proposed treatment. Of these three treatments one is that of Patñjali's Yogasūtra whose eight *yogāṅgas* are to be counted as eight successive stages in the process of spiritual development. It is difficult to see how the traditional Jaina scheme of fourteen *guṇasthānas* can be made to run exactly parallel to Patañjali's scheme of eight *yogāṅgas*. Perhaps mindful of the difficulty Haribhadra gave up the traditional Jaina scheme and adopted one that was of obscure origin. (Almost certainly, a similar difficulty must have arisen in the case of the other two schemes of classification endorsed by Haribhadra, but we are mentioning only Patañjali because we are in actual possession of his work and commentaries thereupon while the authors of those other two schemes are mere names for us). Even then there remain difficulties and artificialities in Haribhadra's procedure. For the three schemes of classification he chooses to endorse were mutually heterogenous and it could never have been the intention of their respective authors that they should run exactly parallel to each other. However, without making further fuss

about the matter we simply give below the three lists of spiritual qualifications supposed to arise in succession by the authors whom Haribhadra attached importance:

Haribhadra's proposed Name of the Yoga-viewpoint concerned	Patañjali's List	Bhagavaddatta's List	Bhadanta Bhāskara's List
1. *Mitrā*	*Yama* (=Certain Desirable Traits of Character)	*Adveṣa* (=Non-antipathy)	*A-kheda* (=Non-weariness)
2. *Tārā*	*Niyama* (=Certain Desirable Traists of Character)	*Jijñāsā* (Desire to know)	*An-udvega* (=Non-disgust).
3. *Balā*	*Āsana* (=Postures of Sitting)	*Śuśrūṣā* (=Desire to Listen)	*A-kṣepa* (=Non-distraction)
4. *Dīprā*	*Prāṇāyāma* (=Breath-Control)	*Śravaṇa* (=Listening)	*An-utthāna* (Non-interruption)
5. *Sthirā*	*Pratyāhāra* (Sense-Control)	*Bodha* (=Understanding)	*A-bhrānti* (=Non-illusion)
6. *Kāntā*	*Dhāraṇā* (=Elementary Concentration)	*Mīmāṁsā* (=Cogitation)	*An-anyamud* (=Not finding Pleasure in anything else)
7. *Prabhā*	*Dhyāna* (=Medium Concentration)	*Pratipatti* (=Acceptance)	*A-ruk* (=Non-ailment)
8. *Parā*	*Samādhi* (=Supreme Concentration)	*Pravṛtti* (=Implementation)	*An-āsaṅga* (=Non-attachment)

सच्छ्रद्धासंगतो बोधो दृष्टिरित्यभिधीयते ।
असत्प्रवृत्तिव्याघातात् सत्प्रवृत्तिपदावहः ॥१७॥

sacchraddhāsaṅgato bodho dṛṣṭir ity abhidhīyate /
asatpravṛttivyāghātāt satpravṛttipadāvahaḥ //17//

By 'viewpoint' (i.e. by yoga-viewpoint) we here mean that type of understanding which is coupled with right faith (i.e. faith in religion) and which, as a result of annihilating unwholesome tendencies, is conducive to a state of mind characterized by wholesome tendencies.

[17] In this verse Haribhadra offers a definition of 'viewpoint' (rather of 'yoga-viewpoint). According to him, a faith in religious truths and a well-trained understanding are two integral elements of a 'viewpoint' ; and he goes on to add that a viewpoint enables us to refrain from a wrong course of conduct and pursue a right one. This reminds us of the traditiomal Jaina thesis that right faith, right understanding and right conduct are three constituents of the pathway to *mokṣa*. But it will not be easy to accommodate Haribhadra's present classification of 'viewpoints' to the traditional gradation of *guṇasthānas*. Thus the traditianal Jain positions (and a position adopted by Haribhadra himself in his earlier writings on *yoga*) divides man's course of ethical progress into the following three stages;

(i) A move towards cultivating right faith and right understanding (i.e. the *Apunarbandhaka guṇasthāna*);

(ii) Cultivating right faith and right understanding (i.e. the Fourth *guṇasthāna*).

(iii) Putting into practice the earlier cultivated right faith and right understanding (i.e. the Fifth to Fourteenth *guṇasthānas*).

Now Haribhadra's first four yoga-viewpoints will have to be accommodated in the first of these stages, but no distinction of the type made above between the second and third stages can be made in the case of the remaining four yoga-viewpoints which are all conceived as a complex of faith, understanding and action.

इयं चावरणापायभेदादष्टविधा स्मृता ।
सामान्येन विशेषास्तु भूयांसः सूक्ष्मभेदतः ॥१८॥

iyaṁ cāvaraṇāpāyabhedād aṣṭavidhā smṛtā /
sāmānyena viśeṣās tu bhūyāṁsaḥ sūkṣmabhedataḥ //18//

This 'viewpoint' is said to be of eight general types corresponding to the types of removal-of-veil; as for the further specifications of these general types they are too many depending on subtle variations.

[18] In this verse Haribhadra tells us that he is dividing the yoga-viewpoint into eight types even if it is possible to further sub-divide these types as far as one wishes. Taken by itself this statement is thoroughly unexceptionable but one may doubt the propriety of the particular classification adopted by Haribhadra. Again, in speaking of the 'removal of veil' Haribhadra is employing the technical terminology of the Jaina tradition according to which a man's progress in the direction of acquiring right faith, right understanding and right conduct

is accompanied by (if not actually determind by) a corresponding removal of the Karmic veil i.e. of the nature of veil of the eightfold Karmas.

प्रतिपातयुताश्चाद्याश्चतस्रो नोत्तरास्तथा ।
सापाया अपि चैतास्तत्प्रतिपातेन नेतराः ॥१९॥

pratipātayutāś cādyāś catasro nottarās tathā |
sāpāyā api caitās tatpratipātena netarāḥ ||19||

Of these the first four are liable to degenerate but not so the last four; and these first four are liable to bring about unhappy states of existence (like residence in hell ect.) precisely because they are liable to degenerate, but that is not the case with the last four.

प्रयाणभङ्गाभावेन निशि स्वापसमः पुनः ।
विघातो दिव्यभावतश्चरणस्योपजायते ॥२०॥

prayāṇabhaṅgābhāvena niśi svāpasamaḥ pnnaḥ |
vighāto divyabhāvataś caraṇasyopajāyate ||20||

In the case of the last four also there does arise some kind of obstacle in ethical conduct (i.e. in ethical progress) as a result of brith among the gods, but this is like the night-time sleep (of a caravan, say) which does not put an end to the journey itself

[19-20] In these verses Haribhadra divides eight yoga-viewpoints into two broad groups, one consisting of the first four viewpoints and the other of the remaining four. We are told that one upholding a viewpoint included in the first group can well show signs of degeneration but one upholding a viewpoint included in the second group can never do that; the latter will either make progress or remain where he is. This over-optimism of Haribhadra is not shared by the Jaina tradition which concedes the possibility of degeneration not only on the part of those occupying the First *guṇasthāna* but also on the part of those occupying the Fourth *guṇashāna* and the like; (it is only in the case of one as advance as a *kṣapakaśreṇi-ārohin* the the tradition denies the possibility of degneration; but then it visualizes the possibility of one occupying the *guṇasthānas* upto the Eleventh[1] without being *kṣapaka-śreṇi-ārohin*).

1. We have earlier pointed out that Haribhadra has no use for the concept of the Eleventh *guṇasthāna* and also that he has no use for it precisely because it involves the concept of a man's degeneration from a considerably advanced stage of sptritual development.

SECTION III

A SPECIAL ACCOUNT OF THE FIRST FOUR YOGA-VIEWPOINTS

[In the verses 21-64 Haribhadra describes the first four yoga view-points and after discussing certain incidental matters—of extreme importance—in the verses 65-152 he describes the last four yoga-viewpoints in the verses 153-86, the verses 187-228 are again devoted to certain incidental matters of considerable importance. We have just to go through Haribhadra's description of the First four yoga-viewpoints keeping in mind that according to him these viewpoints are upheld by persons who lack the right type of faith and understanding (that are a necessary pre-condition of the right type of conduct). It would have been far better if Haribhadra told us in so many words how the persons described in this part of his work lack the right type of faith and understanding (and hence the right type of conduct); for as it stands the decription seems to bring to light few faults—and far too many lovable qualities-of the persons in question. Let us however postpone a discussion of this question till we reach these verses where those persons have been condemned-with retrospective effect, so to say. The decription being easy to follow we shall offer explanatory comments rather rarely, e. g. where we come across a technical term peculiar to the Jaina tradition).

(a) Mitrā—the First Yoga-viewpoint :

मित्रायां दर्शनं मन्दं यम इच्छादिकस्तथा ।
अखेदो देवकार्यादावद्वेषश्चापरत्र तु ॥२१॥

mitrāyāṁ darśanaṁ mandaṁ yama icchhādikas tathā /
akhedo devakāryādāv adveṣaś cāparatra tu //21//

In the stage of *Mitrā* (i. e. of the first yoga-viewpoint) the understanding is rather weak and there is observance of *yama* in its various forms like '*yama* by intention' etc; moreover, here there arises no feeling of weariness in relation to the act like deity-worship etc. (i. e. in relation to one's religious duties) while there arises a feeling of non-enmity in relation to the rest (i. e. in relation to one's fellow beings).

[21] Yamas as such and their forms like '*yama* by intention' are described in the verses 214-18. Note that *yama* is the spiritual qualification

occurring first in Patañjali's list, non-enmity (or non-antipathy) that occurring first in Bhagavaddatta's list, while non-weariness that accurring first in Bhadanta Bhāskara's list.

करोति योगबीजानामुपादानमिहस्थितः ।
अवन्ध्यमोक्षहेतूनामिति योगविदो विदुः ॥२२॥

karoti yogabījānām upādānam ihasthitaḥ /
avandhyamokṣahetūnām iti yogavido viduḥ //22//

While he is in this stage man accumulates such seeds of *yoga* as are an unfailing cause of *mokṣa* – this is what the experts on *yoga* know to be the case.

जिनेषु कुशलं चित्तं तन्नमस्कार एव च ।
प्रणामादि च संशुद्धं योगबीजमनुत्तमम् ॥२३॥

jineṣu kuśalaṁ cittaṁ tannamaskāra eva ca /
praṇāmādi ca saṁśuddhaṁ yogabījam anuttamam//23//

To develop a mental attitude of high regard in relation to the *Tīrthaṅkaras*, to offer prayers to them, and to perform before them acts like bowing down etc.—acts undertaken in a manner that is pure—constitute the chief among the yoga-seeds.

[23] Haribhadra here speaks of 'Jina worship' and the usual meaning of it ought to be the worship of a Jaina *Tīrthaṅkara.* But it will be more in tune with the spirit of Haribhadra's position if the phrase is given a broader meaning, viz. the worship of a most revered personage or deity.

चरमे पुद्गलावर्ते तथाभव्यत्वपाकतः ।
संशुद्धमेतन्नियमान्नान्यदाऽपीति तद्विदः ॥२४॥

carame pudgalāvarte tathābhavyatvapākataḥ /
saṁśuddhaṁ etan niyamān. nānyadā'pīti tadvidaḥ //24//

These acts (i.e. the just mentioned mental, vocal and bodily acts) are invariably of a pure type during the course of the 'last round of matter-reception'—and at no other time–, that being so because at this particular time the fruition of one's past deeds (accumulated in the form of *karmas*) assumes an eminently suitable form—such is the view of those who know these matters.

[24] The 'last round of matter-reception' is a technical concept introduced by the Jaina tradition. This tradition maintains that the

total number of matter-praticles existing there in the universe are taken up one by one by a soul for the formation of its body etc. in lives after lives while the period that is thus required to take up this totality is called 'one round of matter-reception' since begininigless time but in the case of a particular soul there might come a time when the 'round of matter-reception' being experienced by it is the last such round. It is believed that a soul when undergoing the last round of matter-reception exhibits behaviour of a specially noble type. Haribhadra has this idea in mind when he says that the religious performances of a soul experiencing the last round of matter-reception are necessarily of a pure type.

उपादेयधियाऽत्यन्तं संज्ञाविष्कम्भणान्वितम् ।
फलाभिसन्धिरहितं संशुद्धं ह्येतदीदृशम् ॥२५॥

upādeyadhiyā'tyantaṁ saṁjñāviṣkambhaṇānvitam /
phalābhisandhirahitaṁ saṁśuddhaṁ hy etad īdṛśam //25//

The acts in question are pure when they are undertaken with a feeling that they are desirable, when they are accompanied by a total suppression of the spiritual demerits techically called *sanjnā*, and when they are not accompanied by a deisre for some fruit (i. e. for some worldly fruit).

[25] The following ten defects of character are called *sañjñā*. : anxiety for food (*āhāra-sañjñā*), fear (*bhaya-sañjñā*), sex-passion (*maithuna-sañjñā*), attachment for the worldly possession (*parigraha-sañjñā*), anger (*krodha-sañjñā*), pride (*māna-sañjñā*), deceitfulness (*māyā-sañjñā*), greed (*lobha-sañjñā*), mentality of the mob (*ogha-sañjñā*), doing things just in order to please the common folk (*loka-sañjñā*).

आचार्यादिष्वपि ह्येतद् विशुद्धं भावयोगिषु ।
वैयावृत्त्यं च विधिवच्छुद्धाशयविशेषतः ॥२६॥

ācāryādiṣv api hy etad viśuddhaṁ bhāvayogiṣu /
vaiyāvṛttyaṁ ca vidhivacchuddhāśayaviśeṣataḥ //26//

These acts in their pure form (are a yoga-seed) also when they are undertaken in relation to the preceptor etc. who happen to be genuine *yogins*; moreover, humble services of every day kind offered duly and with a specially pure heart to these preceptor etc. (equally constitute a yoga-seed).

भवोद्वेगश्च सहजो द्रव्याभिग्रहपालनम् ।
तथा सिद्धान्तमाश्रित्य विधिना लेखनादि च ॥२७॥

bhavodvegaś ca sahajo dravyābhigrahapālanam |
tathā siddhāntam āśritya vidhinā lekhanādi ca ||27||

A natural feeling of disgust for the worldly existence, the physical offering of gifts (i. e. the offering not of a sublime type, the agent in question being inadequately advanced spiritually), the duly undertaken writing etc. of doctrinal texts—(these are some further yoga-seeds).

लेखना पूजना दानं श्रवणं वाचनोद्ग्रहः ।
प्रकाशनाऽथ स्वाध्यायश्चिन्तना भावनेति च ॥२८॥

lekhanā pūjanā dānaṁ śravaṇaṁ vācanodgrahaḥ |
prakāśanā'tha svādhyāyaś cintanā bhāvaneti ca ||28||

Here 'writing etc.' means 'writing, worshipping, offering as a gift, listening to, reading, duly grasping, publicizing, studying, pondering over, imbibing the spirit of'.

बीजश्रुतौ च संवेगात् प्रतिपत्तिः स्थिराशया ।
तदुपादेयभावश्च परिशुद्धो महोदयः ॥२९॥

bījaśrutau ca saṁvegāt pratipattiḥ sthirāśayā |
tadupādeyabhāvaś ca pariśuddho mahodayaḥ ||39||

To acknowladge with a feeling of fervour and with a firm mind the truth of the texts dealing with yoga-seeds and at the same time to treat these texts as things desirable (i. e. things worthy of respect)—a treatment which on account of being pure (i. e. being free from all desire for worldly fruits) is conducive to success *par excellence* (i. e. to *mokṣa*)—(these too are a yoga-seed).

एतद्भावमले क्षीणे प्रभूते जायते नृणाम् ।
करोत्यव्यक्तचैतन्यो महत्कार्यं न यत् क्वचित् ॥३०॥

etadbhāvamale kṣīṇe prabhūte jāyate nṛṇām |
karoty avyaktacaitanyo mahatkāryaṁ na yat kvacit ||30||

All this (i. e. the accumulation of yoga-seeds) happens in the case of human beings when the capacity of their souls to receive matter-particles has been diminished immensely; for certainly, one with an undeveloped awareness of the affairs of the world (i. e. a child) is nowhere found to perform big deeds,

[30] The Jaina tradition believes that the greater a soul's capacity to receive matter-particles the more 'rounds of matter-reception' it is likely to experience. Conversely, the lesser the number of the rounds of matter-reception to be experienced by a soul the lesser its capacity to receive matter-particles — so that in the last round of matter-reception a soul's capacity to receive matter particles becomes the least. And since the Jaina believes that in the last round of matter-reception a soul exhibits behaviour of a specially noble type he can also say that a soul with the least capacity to receive matter-particles exhibits this type of behaviour. In the present verse Haribhadra is making a statement just to this effect.

चरमे पुद्गलावर्ते क्षयश्चास्योपजायते ।
जीवानां लक्षणं तत्र यत एतदुदाहृतम् ॥३१॥

दुःखितेषु दयाऽत्यन्तमद्वेषो गुणवत्सु च ।
औचित्यात् सेवनं चैव सर्वत्रैवाविशेषतः ॥३२॥

carame pudgalāvarte kṣayaś cāsyopajāyate /
jīvānāṁ lakṣaṇaṁ tatra yata etad udāhṛtam //31//

duḥkhiteṣu dayā'tyantam adveṣo guṇavatsu ca /
aucityāt sevanaṁ caiva sarvatraivāviśeṣataḥ //32//

And the diminution of a soul's capacity to receive matter-particles becomes possible when it is undergoing the last round of matter-reception; for the following are the characteristics of a man at that time (i. e. during the course of the last round of matter-reception): great compassion for those who are in misery, non-enmity towards the qualified ones, maintaining propriety in one's dealing with all without exception.

[31] In this verse Haribhadra is making explicit an idea that was already implicit in the preceding one, viz. that a soul experiencing the last round of matter-reception possesses the least capacity to receive matter-particles.

एवंविधस्य जीवस्य भद्रमूर्तेर्महात्मनः ।
शुभो निमित्तसंयोगो जायतेऽवञ्चकोदयात् ॥३३॥

evaṁvidhasya jīvasya bhadramūrter mahātmanaḥ /
śubho nimittasaṁyogo jāyate'vañcakodayāt //33//

Such a large-hearted person—and one whose very sight is endearing—comes to acquire - in a manner that is pure - all the required accessories,

and that as a result of the realization of the three 'unfailing circumstances.'

योगक्रियाफलाख्यं यच्छ्रूयतेऽवञ्चकत्रयम् ।
साधूनाश्रित्य परममिषुलक्ष्यक्रियोपमम् ॥३४॥

yogakriyāphalākhyaṁ yac chrūyate'vañcakatrayam |
sādhūn āśritya paramam iṣulakṣyakriyopamam ||34||

The three 'unfailing circumstances' of supreme kind are coming in contact with the saintly personages, offering services to them, and reaping the fruit of the service thus offered; these three may be compared to three aspects of the process through which an arrow is made to hit its target (i. e. the first may be compared to the arrow being rightly directed, the second to its being properly shot, and third to the target being worth shooting at).

[34] For a somewhat detailed account of the three 'unfailing circumstances' see the verses 219–21.

एतच्च सत्प्रणामादिनिमित्तं समये स्थितम् ।
अस्य हेतुश्च परमस्तथाभावमलाल्पता ॥३५॥

etac ca satpraṇāmādinimittaṁ samaye sthitam |
asya hetuś ca paramas tathābhāvamalālpatā ||35||

Now the traditonal doctrine is that this (i. e. the realization of the three 'unfailing circumstances' results from acts like offering bow to the noble personages while these acts themselves have for their ultimate cause the diminution of the concerned soul's capacity to receive matter-particles.

[35] The idea of a soul's greater or lesser capacity to receive matter-particles has already been explained in connection with the verse 30.

नास्मिन् घने यतः सत्सु तत्प्रतीतिर्महोदया ।
किं सम्यग् रूपमादत्ते कदाचिद् मन्दलोचनः ॥३६॥

nāsmin ghane yataḥ satsu tatpratītir mahodayā |
kiṁ samyag rūpam ādatte kadācid mandalocanaḥ ||36||

For an attitude of high regard towards noble personages – an attitude ultimately conducive to *mokṣa* – is impossible on the part of one whose soul possesses considerable capacity to receive matter-particles. Is it possible for a dim-sighted person to see things properly ?

अल्पव्याधिर्यथा लोके तद्विकारैर्न बाध्यते ।
चेष्टते चेष्टसिद्ध्यर्थं वृत्त्यैवायं तथा हिते ॥३७॥

alpavyādhir yathā loke tadvikārair na bādhyate |
ceṣṭate ceṣṭasiddhyartham vṛttyaivāyam tathā hite ||37||

Just as a man well-nigh rid of an ailment is not a prey to the disturbances caused thereby and goes on doing things he deems desirable, so also does the man in question go about performing beneficial acts on account of his special (i.e. religious) bent of mind.

[37] The Sanskrit word used here for 'religious bent of mind' is *vṛtti* and the usage is technical. *Vṛtti* is said to comprise four factors, viz.

(i) patience (*dhṛti*),
(ii) faith (*śraddhā*),
(iii) a desire to learn noble things (*suvividiṣā*),
(iv) requesting a teacher for instruction (*vijñapti*).

यथाप्रवृत्तिकरणे चरमेऽल्पमलत्वतः ।
आसन्नग्रन्थिभेदस्य समस्तं जायते ह्यदः ॥३८॥

yathāpravṛttikaraṇe carame'lpamalatvataḥ |
āsannagranthibhedasya samastam jāyate hy adaḥ ||38||

All this comes about at the time of the last *yathāpravṛttikaraṇa*, for the man in question is then on the verge of *granthibheda* as a result of his soul's diminished capacity to receive matter-particles.

[38] Here the concept of a soul's diminished capacity to receive matter-particles – a concept already explained – is linked with the concepts of the 'last *yathāpravṛttikaraṇa*' and *granthibheda*, and these latter concepts remain to be explained. We have earlier remarked that the Jaina tradition posits two nodal points in a man's spiritual progress – one occurring when he is passing on from the First to the Fourth *guṇasthāna*, the other when he is passing on from the Seventh to the Twelfth. We have also noted that the Fourth *guṇasthāna* is the state of a release from the *udaya* of *darśanamohanīya-karma* and *anantānubandhikaṣāya–karmas*; the techical name for this state is *Samyagdṛṣṭi* – contrasted with *Mithyādṛṣṭi* which is the technical name for the First *guṇasthāna*. Now the passage from the First *guṇasthāna* to the Fourth (as also that from the Seventh to the Twelfth) is supposed to be completed in three successive stages whose technical names are *yathāpravṛttikaraṇa*, *apūrvakaraṇa* and *anivṛttikaraṇa*. It is further supposed that the stage of *yathāpravṛttikaraṇa* might take place without the latter two doing so. In the present verse Haribhadra

is dealing with the process of passing from the First *guṇasthāna* to the Fourth and in this process the stage of *apūrvakaraṇa* is supposed to bring about what is technically called *granthibheda* or 'untying the knot' (of spiritual afflictions like attachment, aversion etc.). Hence when Haribhadra speaks of the last *yathāpravṛttikaraṇa* as being proximate to *granthibheda* he is in a way uttering a platitude; for the last *yathāpravṛttikaraṇa* is by definition a *yathāpravṛttikaraṇa* that is necessarily followed by *apūrvakaraṇa* (and hence by *granthibheda*) and then by *anivṛttikaraṇa*. It also goes almost without saying that the last *yathāpravṛttikaraṇa* must take place during the course of the 'last round of matter-reception' which is a period when a soul's capacity to receive matter-particles is the least; hence Haribhadra's statement that at the time of the last *yathāpravṛttikaraṇa* a soul happens to be in possesion of a diminished capacity to receive matter-particles is also almost a platitude.

अपूर्वासन्नभावेन व्यभिचारवियोगतः
तत्त्वतोऽपूर्वमेवेदमिति योगविदो विदुः ॥३९॥

apūrvāsannabhāvena vyabhicāraviyogataḥ |
tattvato'pūrvam evedam iti yogavido viduḥ ||39||

Because this state (i.e. the state of the last *yathāpravṛttikaraṇa*) stands close to (i.e. immediately precedes) the one called *apūrvakaraṇa* and because it does not fail to achieve the purpose in view it is considered to be truly unprecedented by the experts on *yoga*.

[39] In this verse Haribhadra is making explicit an idea that was implicit in the preceding one. For to say as was done in the preceding verse that the last *yathāpravṛttikaraṇa* is proximate to *granthibheda* implies that it is proximate to *apūrvakaraṇa*. However, in the present verse Haribhadra wants to say that the last *yathāpravṛttikaraṇa* is unlike the other *yathāpravṛttikaraṇas* which too are theoretically proximate to *apūrvakaraṇa* but which are not actually followed by *apūrvakaraṇa*; moreover, *apūrvakaraṇa* is so called because it is an unprecedented state and Haribhadra here wants to say that the last *yathāpravṛttikaraṇa* too, being unlike the other *yathāpravṛttikaraṇas*, is an unprecedented state just like the *apūrvakaraṇa* proper.

प्रथमं यद् गुणस्थानं सामान्येनोपवर्णितम् ।
अस्यां तु तदवस्थायां मुख्यमन्वर्थयोगतः ॥४०॥

prathamaṁ yad guṇasthānaṁ sāmānyenopavarṇitam |
asyāṁ tu tadavasthāyāṁ mukhyam anvarthayogataḥ ||40||

What has generally been called (in the scriptural texts) the First *guṇasthāna* (literally a seat of meritorious qualities) becomes so in the literal sense of the term when one attains the state in question, for then it (i.e. the *guṇasthāna* in question) becomes what the word actually signifies (i.e. a seat of meritorious qualities).

[40] In this verse Haribhadra makes it clear that one upholding the first yoga-viewpoint (rather the first four yoga-viewpoints) is an occupant of the First *guṇasthāna.* Now this *guṇasthāna* is occupied by persons suffering from the worst defects of character–as is suggested by its very name *Mithyādṛṣṭi* – and so to call it a *guṇastnāna* – i.e. a seat of meritorious qualities – seems somewhat of a misnomer. Haribhadra here says that in the case of the persons upholding the yoga-viewpoint (rather yoga-viewpoints) in question the First *guṇasthāna* may well be so called in a literal sense of the term.

(b) Tārā—the Second Yoga-Viewpoint:

तारायां तु मनाक् स्पष्टं नियमश्च तथाविधः ।
अनुद्वेगो हितारम्भे जिज्ञासा तत्त्वगोचरा ॥४१॥

tārāyāṁ tu manāk spaṣṭaṁ niyamaś ca tathāvidhaḥ /
anudvego hitārambhe jijñāsā tattvagocarā //41//

In the stage of *Tārā* (i.e. of the Second yoga-viewpoint) the understanding is somewhat clear and there is observance of *niyama* as already described (i.e. of *niyama* in its various forms like '*niyama* by intention' etc.); again, there is then absent all feeling of disgust (rather of weariness) while doing things beneficial (i.e. beneficial from the other-worldly standpoint) and at the same time there is present a desire to acquaint oneself with doctrinal matters.

[41] In this verse begins Haribhadra's account of the second yoga-viewpoint. Note that *niyama* occupies second place in Patañjali's list of spiritual qualifications, 'desire to know' second place in Bhagavaddatta's list; while 'non-disgust' second place in Bhadanta Bhāskara's list. The following desirable traits of character are classed (by Patañjali) under *niyama* : cleanliness (*śauca*), contentment (*santoṣa*), penance (*tapas*), self-study (*svādhyāya*), meditation on God (*Īśvara-praṇidhāna*).

भवत्यस्यां तथाऽच्छिन्ना प्रीतिर्योगकथास्वलम् ।
शुद्धयोगेषु नियमाद् बहुमानश्च योगिषु ॥४२॥

bhavaty asyāṁ tathā'cchinnā prītir yogakathāsv alam /
śuddhayogeṣu niyamād bahumānaś ca yogiṣu //42//

In this stage there is an uninterrupted and intense liking for discourses on *yoga* and as a matter of rule there then develops an attitude of great reverence for the yogins whose *yoga* is pure.

यथाशक्त्युपचारश्च योगवृद्धिफलप्रदः ।
योगिनां नियमादेव तदनुग्रहधीयुतः ॥४३॥

yathāśakty upacāraś ca yogavṛddhiphalapradaḥ /
yoginām niyamād eva tadanugrahadhīyutaḥ //43//

Moreover, one then offers services to those *yogins* (i.e. to *yogins* of the above description) to the best of one's capacities – services which invariably result in the increment of (the junior yogin's) *yoga* and which have been offered with a feeling that they are a favour done to him who has offered them (and not to him who has received them).

लाभान्तरफलश्चास्य श्रद्धायुक्तो हितोदयः ।
क्षुद्रोपद्रवहानिश्च शिष्टसम्मतता तथा ॥४४॥

lābhāntaraphalaś cāsya śraddhāyukto hitodayaḥ /
kṣudropadravahāniś ca śiṣṭasammatatā tathā //44//

These services which have been offered with a feeling of faith and which are in the best interest of him who has offered them yield him other gains as well; moreover, the agent in question then gets rid of minor disturbances and his conduct is approved of by the cultured ones.

भयं नातीव भवजं कृत्यहानिर्न चोचिते ।
तथाऽनाभोगतोऽप्युच्चैर्न चाप्यनुचितक्रिया ॥४५॥

bhayam nātīva bhavajam kṛtyahānir na cocite /
tathā'nābhogato'py uccair na cāpy anucitakriyā //45//

The man in question does not suffer from much fear of the worldly existence, nor does he desist from doing things that are proper; again, even through inadvertance he does not indulge in acts that are highly improper.

कृत्येऽधिकेऽधिकगते जिज्ञासा लालसान्विता ।
तुल्ये निजे तु विकले संत्रासो द्वेषवर्जितः ॥४६॥

kṛtye'dhike'dhikagate jijñāsā lālasānvitā /
tulye nije tu vikale samtrāso dveṣavarjitaḥ //46//

When this man sees those superior to himself doing things that are beyond his own capacities he develops in relation to those things

a curiosity coupled with longing; on the other hand, when he sees them doing things that are well within his capacities he develops in relation to his own faulty performance of those things an attitude of fear which is however uncoupled with jealousy (towards the superior personages in question).

दुःखरूपो भवः सर्व उच्छेदोऽस्य कुतः कथम् ।
चित्रा सतां प्रवृत्तिश्च साऽशेषा ज्ञायते कथम् ॥४७॥

नास्माकं महती प्रज्ञा सुमहान् शास्त्रविस्तरः ।
शिष्टाः प्रमाणमिह तदित्यस्यां मन्यते सदा ॥४८॥

duḥkharūpo bhavaḥ sarva ucchedo'sya kutaḥ katham /
citrā satāṁ pravṛttiś ca sā'śeṣā jñāyate katham //47//

nāsmākaṁ mahatī prajñā sumahān śāstravistaraḥ /
śiṣṭāḥ pramāṇam iha tad ity asyāṁ manyate sadā //48//

"The whole course of the worldly existence is of the form of misery. How and through what means can one put an end to it ? Multifarious have been the acts undertaken by the noble souls. How can one know them in their entirety ? My own understanding is not much profound, while the scriptural literature is stupendous in expanse. Under such (perplexing) conditions the cultured people ought to be an authority for me."—this is how one reflects when in the stage in question (i.e. in the stage called Tārā.)

(c) Balā—the Third Yoga-Viewpoint

सुखासनसमायुक्तं बलायां दर्शनं दृढम् ।
परा च तत्त्वशुश्रूषा न क्षेपो योगगोचरः ॥४९॥

sukhāsanasamāyuktaṁ balāyāṁ darśanaṁ dṛḍham /
parā ca tattvaśuśrūṣā na kṣepo yogagocaraḥ //49//

In the stage of Balā (i.e. of the third yoga-viewpoint) the understanding is (rather) firm and is accompanied by comfortable sitting postures; again, there is present here an intense curiosity to listen to the doctrinal matters while there is absent all distraction in relation to matters pertaining to *yoga*.

[49] In this verse begins Haribhadra's account of the third yoga-viewpoint. Note that *āsana* (i.e. postures of sitting) occupies third place in Patañjali's list of spiritual qualifications, 'desire to listen' third place in Bhagavaddatta's list, while 'non-distraction' third place in Bhadanta

Bhāskara's list. Really speaking, *āsana* occurring in Patañjali's list is no spiritual qualification but a sheer physical capacity; to evade this anomaly it is suggested that *āsana* here should not be taken to mean the physical act of adopting different sitting postures but the spiritual qualification called 'getting seated in one's own nature' (i.e. caring only for such things as are in one's true self-interest).

नास्यां सत्यामसत्तृष्णा प्रकृत्यैव प्रवर्तते ।
तदभवाच्च सर्वत्र स्थितमेव सुखासनम् ।।५०।।

nāsyāṁ satyām asattṛṣṇā prakṛtyaiva pravartate /
tadabhāvāc ca sarvatra sthitam eva sukhāsanam //50//

In this stage a thirst for things non-existing (i.e. for things concocted out of delusion) vanishes automatically and in the absence of such a thirst comfortable sitting postures easily become feasible everywhere.

अत्वरापूर्वकं सर्वं गमनं कृत्यमेव वा ।
प्रणिधानसमायुक्तमपायपरिहारतः ।।५१।।

atvarāpūrvakaṁ sarvaṁ gamanaṁ kṛtyam eva vā /
praṇidhānasamāyuktam apāyaparihārataḥ //51//

Here all movement and all other activity (i.e. movements and activities relating to religious performances) are undertaken without haste and with full attentiveness, and that in its turn happens because the possible disturbance (i.e. a possible wavering of mind) is here eliminated in advance.

कान्तकान्तासमेतस्य दिव्यगेयश्रुतौ यथा ।
यूनो भवति शुश्रूषा तथाऽस्यां तत्त्वगोचरा ।।५२।।

kāntakāntāsametasya divyageyaśrutau yathā /
yūno bhavati śuśrūṣā tathā'syāṁ tattvagocarā //52//

Here the desire to listen to doctrinal matters is of the same (intense) variety as is the desire to listen to divine songs in a young man who is in company with his beautiful beloved.

बोधाम्भःस्रोतसश्चैषा सिरातुल्या सतां मता ।
अभावेऽस्याः श्रुतं व्यर्थमसिरावनिकूपवत् ।।५३।।

bodhāmbhaḥsrotasaś caiṣā sirātulyā satāṁ matā /
abhāve'syāḥ śrutaṁ vyartham asirāvanikūpavat //53//

If understanding be compared to the stream of water (coming out of the lower strata of the earth) the desire to listen to doctrinal matters should be compared to the underground source of this water; hence it is that in the absence of such a desire one's listening to doctrinal matters proves as futile as digging well at a place where happens to be no underground source of water.

श्रुताभावेऽपि भावेऽस्याः शुभभावप्रवृत्तितः ।
फलं कर्मक्षयाख्यं स्यात् परबोधनिबन्धनम् ॥५४॥

śrutābhāve'pi bhāve'syāḥ śubhabhāvapravṛttitaḥ |
phalaṁ karmakṣayākhyaṁ syāt parabodhanibandhanam ||54||

On the other hand, if the desire in question is present there in a man then even in case he listens to no scriptures he will, as a result of the continuous harbouring of auspicious thoughts, manage to attain the result called 'destruction of *karmas*' which on its part is generative of the understanding of a supreme type.

शुभयोगसमारम्भे न क्षेपोऽस्यां कदाचन ।
उपायकौशलं चापि चारु तद्विषयं भवेत् ॥५५॥

śubhayogasamārambhe na kṣepo'syāṁ kadācana |
upāyakauśalaṁ cāpi cāru tadviṣayaṁ .bhavet ||55||

In this stage there never takes place a distraction after the *yoga* of an auspicious type has been once begun; moreover; here one comes to know how to acquire the fine skill requisite for performing the same (i.e. *yoga* in question).

परिष्कारगतः प्रायो विघातोऽपि न विद्यते ।
अविघातश्च सावद्यपरिहारान्महोदयः ॥५६॥

pariṣkāragataḥ prāyo vighāto'pi na vidyate |
avighātaś ca sāvadyaparihārān mahodayaḥ ||56||

Here there usually arise no obstacles pertaining to the instruments of performance; on its part, this absence of obstacles is conducive to *mokṣa* via an avoidance of the blameworthy acts,

(d) Diprá—the Fourth Yoga-viewpoint

प्राणायामवती दीप्रा न योगोत्थानवत्यलम् ।
तत्त्वश्रवणसंयुक्ता सूक्ष्मबोधविवर्जिता ॥५७॥

prāṇāyāmavatī dīprā na yogotthānavaty alam |
tattvaśravaṇasaṁyuktā sūkṣmabodhavivarjitā ||57||

The stage of Dīprā (i.e. of the Fourth yoga-viewpoint) is characterized by control of breath and there is here no interruption at all of the *yoga* once entered into; moreover, while in this stage one listens to the doctrinal matters but is not possessed of understanding of a subtle type.

[57] In this verse begins Haribhadra's account of the fourth yoga-viewpoint. Note that *prāṇāyāma* (i.e. breath-control) occupies fourth place in Patañjali's list of spiritual qualifications, 'listening' fourth place in Bhagavaddatta's list, while 'non-interruption' fourth place in Bhadanta Bhāskara's list. Here also it can be seen that *prāṇāyāma* occurring in Patañjali's list is no spiritual qualification but a sheer physical capacity. And the anomaly is sought to be evaded by suggesting that in the present context *prāṇāyāma* should not mean the exercise of breath-control consisting in breathing in, breathing out and retaining the breath but the practice of virtues consisting in 'rejecting what is not in one's true self-interest, accepting what is in one's true self-interest and retaining what is thus accepted'. Again, by saying that the fourth yoga-viewpoint is not accompanied by the understanding of a subtle type Haribhadra for the first time hints that there is something inherently defective about the yoga-viewpoints described so far. In the section coming next he is going to dilate on this point.

प्राणेभ्योऽपि गुरुर्धर्मः सत्यामस्यामसंशयम् ।
प्राणांस्त्यजति धर्मार्थं न धर्मं प्राणसङ्कटे ॥५८॥

prāṇebhyo'pi gurur dharmaḥ satyām asyāṁ na saṁśayaṁ /
prāṇāṁs tyajati dharmārthaṁ na dharmaṁ prāṇasaṅkaṭe //58//

In this stage religion is doubtless considered to be dearer than life itself; thus here a man gives up his life for the sake of his religion but he will not give up his religion when his life is in danger (i. e. will not give up his religion just to save his skin).

एक एव सुहृद् धर्मो मृतमप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यत् तु गच्छति ॥५९॥

eka eva suhṛd dharmo mṛtam apy anuyāti yaḥ /
śarīreṇa samaṁ nāśaṁ sarvam anyat tu gacchati //59//

For religion is one's only such friend as accompanies one even after one's death, while everything else that one possesses comes to an end along with one's body.

इत्थं सदाशयोपेतस्तत्त्वश्रवणतत्परः ।
प्राणेभ्यः परमं धर्मं बलादेव प्रपद्यते ॥६०॥

ittham sadāśayopetas tattvaśravaṇatatparaḥ /
prāṇebhyaḥ paramaṁ dharmaṁ balād eva prapadyate //60//

Thus full of noble sentiments and keen on listening to doctrinal matters one is driven to take recourse (i. e. one automatically takes recourse) to religion deemed dearer than life.

क्षाराम्भस्त्यागतो यद्वन्मधुरोदकयोगतः ।
बीजं प्ररोहमाधत्ते तद्वत् तत्त्वश्रुतेर्नरः ॥६१॥

kṣārāmbhas tyāgato yadvan madhurodakayogataḥ /
bījaṁ praroham ādhatte tadvat tattvaśruter naraḥ //61/

Just as a seed undergoes growth by avoiding salty water and at the same time assimilating the sweet one, so also does a man (undergo growth, i.e. make progress) by listening to doctrinal matters.

क्षाराम्भस्तुल्य इह च भवयोगोऽखिलो मतः ।
मधुरोदकयोगेन समा तत्त्वश्रुतिस्तथा ॥६२॥

kṣārāmbhastulya iha ca bhavayogo'khilo mataḥ /
madhurodakayogena samā tattvaśrutis tathā //62//

Here the worldly activity of every kind whatsoever is akin to salty water while one's listening to doctrinal matters is akin to assimilating sweet water.

अतस्तु नियमादेव कल्याणमखिलं नृणाम् ।
गुरुभक्तिसुखोपेतं लोकद्वयहितावहम् ॥६३॥

atas tu niyamād eva kalyāṇam akhilaṁ nṛṇām /
gurubhaktisukhopetaṁ lokadvayahitāvaham //63//

As a result of this (i.e. of listening to doctrinal matters) people are invariably rewarded with all kinds of meritorious consequences, a rewarding which is accompanied by the pleasure derived from devotion to the preceptor and which proves beneficial in this world as also in the world beyond.

गुरुभक्तिप्रभावेन तीर्थकृद्दर्शनं मतम् ।
समापत्त्यादिभेदेन निर्वाणैकनिबन्धनम् ॥६४॥

gurubhaktiprabhāvena tīrthakṛddarśanaṁ matam /
samāpattyādibhedena nirvāṇaikanibandhanam //64//

Devotion to the preceptor enables one to have—through a meditative trance or otherwise—the direct vision of a *Tīrthaṅkara*, a vision that is a sure means of attaining *mokṣa*.

[64] The idea of a man having a direct vision of some *Thīrthaṅkara* in a meditative trance is clear; another possibility, among others, that Haribhadra is keeping in mind is that of the man himself becoming *Tīrthaṅkara* (as a result of accumulating the corresponding *karma* through virtuous acts of an appropriate type).

SECTION IV

TRANSITORY

[In the verses 65–152 Haribhadra makes transition from his account of the first four yoga-viewpoints to that of the last four. This section may be divided into three parts, the first (i.e. verses 65–75) where the basic defect vitiating the behaviour of an unenlightened person is named and somehow described, the second (i.e. verses 76–85) where the unenlightened person of a most degenerate type are condemned, and the third (i.e. verses 86–152) where logic-chopping and theological sectarianism are denounced. In the natural course of things the first of these parts ought to be of crucial importance, for it is supposed to give us an idea of what Haribhadra understands by 'enlightenment'. But as it stands this part contains a lot by way of praise of enlightenment and pretty little by way of account of it. This makes it difficult for us to see the common point between the persons condemned in the second part of this section and those commended earlier as the upholders of the first four yoga-viewpoints—both of whom are said to be lacking in enlightenment. In what follows we shall comment verse by verse on the first part of the present section and shall comment only when necessary (that is rather rarely) on the remaining two parts].

(a) The Vedyasaṁvedyapada versus Avedyasaṁvedyapada

सम्यग्घेत्वादिभेदेन लोके यस्तत्त्वनिर्णयः ।
वेद्यसंवेद्यपदतः सूक्ष्मबोधः स उच्यते ॥६५॥

samyagghelvādibhedena loke yas tallvanirṇayaḥ /
vedyasaṁvedyapadataḥ sūkṣmabodhaḥ sa ucyate //65//

That determination—taking place in the everyday life (i.e. in the assemblies of the learned)—of the essential nature of things where appropriate means etc. are employed under the guidance of the state of mind called *vedyasaṁvedyapada* is designated the understanding of a subtle type.

[65] In this verse Haribhadra introduces *vedyasaṁvedyapada* as a technical word. Anticipating the account of it that is given later on. We can say that it is almost a synonym for the word *samyaktva* so well known in the Jaina tradition. For Haribhadra is going to tell us in so many words that *Bhinnagranthis* etc. (i.e. those possessing *samyaktva* and

hence occupying the *guṇasthānas* Fourth onwards) are the persons possessing the state of mind called *vedyasaṁvedyapada*. As a matter of fact, it is because of this synonymity that we say that persons uphoding the first four yoga-viewpoints ought to occupy the First *guṇasthāna* while those upholding the last four ought to occupy the *guṇasthānas* Fourth onwards. Our reasoning runs as follows. In the present verse we are being told that the knowledge of things properly arrived at by those possessing *vedyasaṁvedyapada* is called the understanding of a subtle type, and since we have already been told that the Fourth yoga-viewpoint (as also those standing below it) does not exhibit the understanding of a subtle type the conclusion ought to be that persons upholding the first four yoga-viewpoints lack the state of mined called *vedyasaṁvedyapada* (and hence occupy the First *guṇasthāna*).

भवाम्भोधिसमुत्तारात् कर्मवज्रविभेदतः ।
ज्ञेयव्याप्तेश्च कार्त्स्न्येन सूक्ष्मत्वं नायमत्र तु ॥६६॥

bhavāmbhodhisamuttārāt karmavajravibhedataḥ |
jñeyavyāpteś ca kārtsnyena sūkṣmatvaṁ nāyam atra tu ||66||

This understanding is deemed subtle because it enables one to cross the ocean of worldly existence, because it shatters even such *karmas* as are comparable to *vajra* (i. e. to the hardest conceivable physical substance), because it covers (i. e. grasps) its object in its entirety; such subtlety is however absent in the stage under consideration (i. e. in the stage of Dīprā—as also in the lower stages considered earlier).

[66] This verse lays down the characteristics of the understanding of a subtle type (i. e. of the understanding exhibited by those possessing *vedyasaṁvedyapada*) : viz. (i) that it is conducive to *mokṣa* and (ii) that it covers its object in its totality. The first characteristic is going to form the basis of Haribhadra's denunciation of the 'welcomers of the worldly existence', the second that of his denunciation of narrow-minded (i. e. one-sided) sectarianism. Again, we are here reminded that the understanding of a subtle type is not possessed by persons upholding the fourth yoga-viewpoint (or any that stands below it).

अवेद्यसंवेद्यपदं यस्मादासु तथोल्बणम् ।
पक्षिच्छायाजलचरप्रवृत्त्याभमतः परम् ॥६७॥

avedyasaṁvedyapadaṁ yasmād āsu tatholbaṇam |
pakṣicchāyājalacarapravṛttyābham ataḥ param ||67||

In these stages (i. e. in the four stages considered till now) the state of mind called *avedyasaṁvedyapada* rages in all its intensity and, as a result, whatever state of mind of the opposite type (i. e. of the *vedyasaṁvedyapada* type) makes its appearance here is of the nature of an aquatic creature's movement towards a bird's shadow falling in water.

[67] In this verse Haribhadra expressly comes out with the statement that the first four yoga-viewpoints are upheld by persons lacking the state of mind called *vedyasaṁvedyapada* and that whatever *vedyasaṁvedypada* they might appear to exhibit is but a shadow of it

अपायशक्तिमालिन्यं सूक्ष्मबोधविबन्धकृत् ।
नैतद्वतोऽयं तत्तत्त्वे कदाचिदुपजायते ॥६८॥

apāyaśaktimālinyaṁ sūkṣmabodhavibandhakṛt |
naitadvato'yaṁ tattattve kadācid upajāyate ||68||

The drakness (i. e. the spiritual deficiency) born of the capacity (i. e. liability) to encounter an unhapppy state of affairs (like residence in hell, say) obstructs the emergence of the understanding of a suble type; hence it is that one suffering from such darkness never acquires the understanding of a subtle type in relation to the essential nature of things.

[68] In this verse Haribhadra gives his reason for denying the understanding of a subtle type (and hence *vedyasaṁvedyapada*) to those upholding the first four yoga-viewpoints. He says that these persons are liable to perform such heinous acts as are conducive to the unhappy states of existence (like residence in hell etc.). Thus we see that the pre-requisites of the understanding of a subtle type include not only intellectual factors but also moral ones—which is equally the case with the pre-requisites of *samyaktva* as understood by the Jaina tradition. The word *apāya*- translated here as 'unhappy state of affairs'-is somewhat technical. It stands for the situation developing as a result of one having accumulated inauspicious *karmas* of such an intensity that their fructification can never be prevented—as can be the case with the *karmas* of a comparatively mild type. The *karmas* in question are themselves not unusually given the name *apāya*. In the verse 19 also the word *apāya* had a similar employment.

अपायदर्शनं तस्माच्छ्रुतदीपान्न तात्त्विकम् ।
तदाभालम्बनं त्वस्य तथा पापे प्रवृत्तितः ॥६९॥

apāyadarśanaṁ tasmāc chrutadīpān na tāttvikam |
tadābhālambanaṁ tv asya tathā pāpe pravṛttitaḥ ||69||

Hence it is that the enlightenment imparted by the lamp of the scriptural texts as to the nature of the unhappy states of affairs pertains not to the substance but to the shadow of the matter; for one indulges in sinful acts (i. e. in acts conducive to the unhappy states of affairs) even that way (i. e. even while taking his stand on the scriptural texts).

[69] The mention of scriptures in this verse is somewhat intriguing. In the course of discussing Haribhadra's concept of *'yoga* by scripture' we had found him recognizing the utmost utility of scriptural guidance in the lower and middle stages of spiritual development even if not in the highest ones. But here he seems to be hinting that scriptures are the guide—and a poor guide at that—only in the case of those belonging to the lower stages of spiritual development. The hint is in place but is somewhat in conflict with the praise Haribhadra elsewhere heaps on scriptures. In all probability Haribhadra is here taking exception to that kind of faith in scriptures which is unaccompanied by an adequate spiritual upliftment.

अतोऽन्यदुत्तरास्वस्मात् पापे कर्मागसोऽपि हि ।
तप्तलोहपदन्यासतुल्या वृत्तिः क्वचिद् यदि ॥७०॥

ato'nyad uttarāsv asmāt pāpe karmāgaso'pi hi |
taptalohapadanyāsatulyā vṛttiḥ kvacid yadi ||70||

A state of mind of the other type (i. e. of the *vedyasaṁvedyapada* type) is to be found in the last four stages (i. e. in the four yoga-viewpoints to be described subsequently); on account of it even when a man does something sinful—perchance and owing to the fault of his past *karmas*—his behaviour resembles that of one who has set foot on a piece of red-hot iron (i. e. he withdraws from the sinful deed in question as early as possible).

वेद्यसंवेद्यपदतः संवेगातिशयादिति ।
चरमैव भवत्येषा पुनर्दुर्गत्ययोगतः ॥७१॥

vedyasaṁvedyapadataḥ saṁvegātiśayād iti |
caramaiva bhavaty eṣā punar durgatyayogataḥ ||71||

Since his possession of a state of mind of the *vedyasaṁvedyapada* type generates in the man in question a feeling of intense remorse (after a sinful act has been performed by him) this is the last performance of a sinful act on his part, for certainly he is going to find himself in the midst of unhappy circumstances no more.

[70-71] In these verses Haribhadra gives vent to his conviction that a person possessing *vedyasaṁvedyapada*—and he alone—can possibly lead a life of no sin. The idea seems to be that such a person comes to develop a natural aversion for wrong doing, but the thesis requires substantiation.

अवेद्यसंवेद्यपदमपदं परमार्थतः ।
पदं तु वेद्यसंवेद्यपदमेव हि योगिनाम् ॥७२॥

avedyasaṁvedyapadam apadaṁ paramārthataḥ |
padaṁ tu vedyasaṁvedyapadam eva hi yaginām ||72||

Thus strictly speaking (the state of mind called) *avedyasṁvedyapada* is no proper resting place for *yogins* while (the state of mind called) *vedyasaṁvedyapada* is alone a proper resting place for them.

[72] This verse suggests that according to Haribhadra persons possessing *vedyasaṁvedyapada* i. e. those upholding the last four yoga-viewpoints are alone *yogins* in a real sense of the term. One then wonders why he has undertaken an elaborate fourfold division of the state traditionally known by the single name *Apunarbandhaka.* It would have been far more helpful if Haribhadra only pointed out to us the precise point of difference between an *Apunarbandhaka* and *yogin* truly so called - in other words, if he only laid bare the essential nature of *vedyasaṁvedyapada.*

वेद्यं संवेद्यते यस्मिन्नपायादिनिबन्धनम् ।
तथाऽप्रवृत्तिबुद्ध्याऽपि स्त्र्याद्यागमविशुद्धया ॥७३॥

तत्पदं साध्ववस्थानाद् भिन्नग्रन्थ्यादिलक्षणम् ।
अन्वर्थयोगतस्तन्त्रे वेद्यसंवेद्यमुच्यते ॥७४॥

vedyaṁ saṁvedyate yasminn apāyādinibandhanam |
tathā'pravṛttibuddhyā'pi stryādy āgamaviśuddhayā ||73||

tatpadaṁ sādhvavasthānād bhinnagranthyādilakṣaṇam |
anvarthayogatas tantre vedyasaṁvedyam ucyate ||74||

The state of mind in which one knows the knowables like woman etc. as the cause of unhappy states etc. and in which one also develops towards these knowables an attitude of avoidance—an attitude rendered pure with the help of scriptures—is, owing to its firm capacity for comprehension, a proper resting place (for the yogin's understanding) and

is divided into types like *bhinnagranthi* etc.; it is therefore appropriately called *vedyasaṁvedyapada* (i. e. the resting place where knowables are known) in the doctrinal texts.

[73–74] In these verses we are offered some sort of definition of *vedyasaṁvedyapada* and have also been given some idea of the traditional Jaina concept which runs parallel to this new one introduced by Haribhadra. In one word, *vedyasaṁvedyapada* stands for that state of mind which enables man to know bad things as bad things and to desist from doing them. But Haribhadra here makes it a point to add that this state of mind has to be rendered pure by scriptures (i. e. by reliance on scriptures). As it stands the definition is rather nebulous, but when Haribhadra goes on to add that the state of mind in question is a characteristic of persons called *Bhinnagranthis* etc. we become sure that his *vedyasaṁvedyapada* and *avedyasaṁvedyapada* are but respective synonyms for *samyaktva* and *mithyātva* of the Jaina tradition. For 'attainment of *samyaktva*' and 'freedom from *mithyātva*' are what characterize a person who is either a *Bhinnagranthi* or has attained a stage of spiritual development superior to that of a *Bhinnagranthi*.

अवेद्यसंवेद्यपदं विपरीतमतो मतम् ।
भवाभिनन्दिविषयं समारोपसमाकुलम् ॥७५॥

avedyasaṁvedyapadaṁ viparītam ato matam /
bhavābhinandiviṣayaṁ samāropasamākulam //75//

The *avedyasaṁvedyapada* is just the opposite of it (i.e. opposite of the *vedyasaṁvedyapada*), is infested with wrong notions, and is the proper subject–matter for (i.e. the proper resting place for all understanding of) persons who welcome the worldly existence.

[75] In this verse Haribhadra categorically asserts that a person lacking *vedyasaṁvedyapada* is to be treated as a 'welcomer of the worldly existence'. This assertion seems to be unguarded. For there is little common between the 'welcomers of the worldly existence' whom Haribhadra is now going to condemn so vehemently and the upholders of the first four yoga–viewpoints whom he has already patted so tenderly— even if both these sets of persons lack *vedyasaṁvedyapada*.

(b) A denunciation of the 'Welcomer of the Worldly Existence' :

[The verses 76–85 contain Haribhadra's denunciation of persons called 'welcomeres of the worldly existence'. His argument seems to be that these persons are of such a vicious character because they lack

vedyasaṁvedyapada. But this argument will remain inconclusive until Haribhadra shows why the persons upholding the first four yoga-viewpoints are not that much vicious in spite of the fact that they too lack *vedyasaṁvedyapada.* To use the traditional Jaina terminology, Haribhadra should have shown what distinguishes the lower levels of the First *guṇasthāna* from its higher levels.]

क्षुद्रो लाभरतिर्दीनो मत्सरी भयवान् शठः ।
अज्ञो भवाभिनन्दी स्यान्निष्फलारम्भसङ्गतः ॥७६॥

kṣudro lābharatir dīno matsarī bhayavān śaṭhaḥ |
ajño bhavābhinandī syān niṣphalārambhasaṅgataḥ ||76||

As for a person who welcomes the worldly existence, he is petty, profit-hungry, miserable, jealous, fear-stricken, cunning, ignorant, and one busy doing futile things.

इत्यसत्परिणामानुविद्धो बोधो न सुन्दरः ।
तत्सङ्गादेव नियमाद् विषसंपृक्तकान्नवत् ॥७७॥

ity asatpariṇāmānuviddho bodho na sundaraḥ |
tatsaṅgād eva niyamād viṣasampṛktakānnavat ||77||

Now an understanding that is entangled with the evil traits of character like these is not at all something admirable and that owing to its association with these evil traits; such an understanding is comparable to food-material with an admixture of poison.

एतद्वन्तोऽत एवेह विपर्यासपरा नराः ।
हिताहितविवेकान्धाः खिद्यन्ते सांप्रतेक्षिणः ॥७८॥

etadvanto'ta eveha viparyāsaparā narāḥ |
hitāhitavivekāndhāḥ khidyante sāmprateksiṇaḥ ||78||

For this very reason the men possessed of such an understanding are mostly mistaken as to the nature of things, are incapable of seeing what is beneficial to them and what is not, and are subject to worries as a result of fixing their attention exclusively on what is present before their eyes (i.e. as a result of lacking far-sightedness).

जन्ममृत्युजराव्याधिरोगशोकाद्युपद्रुतम् ।
वीक्षमाणा अपि भवं नोद्विजन्तेऽतिमोहतः ॥७९॥

janmamṛthyujarāvyādhirogaśokādyupadrutam |
vīkṣamāṇā api bhavaṁ nodvijante'timohataḥ ||79||

They see that worldly existence is plagued by (the contingencies like) birth, death, old age, standing and temporary ailments of body, sorrow etc. and yet out of utter delusion they evince no disgust for it.

कुकृत्यं कृत्यमाभाति कृत्यं चाकृत्यवत् सदा ।
दुःखे सुखधियाऽऽकृष्टाः कच्छूकण्डूयकादिवत् ॥८०॥

kukṛtyaṁ kṛtyam ābhāti kṛtyaṁ cākṛtyavat sadā /
duḥkhe sukhadhiyā' kṛṣṭāḥ kacchūkaṇḍūyakādivat //80//

To them unworthy acts appear worthy of performance and *vice versa*; they are driven in the lap of misery as a result of mistaking it for happiness—like, say, the men who scratch their itching limbs.

यथा कण्डूयनेष्वेषां धीर्न कच्छूनिवर्तने ।
भोगाङ्गेषु तथैतेषां न तदिच्छापरिक्षये ॥८१॥

yathā kaṇḍūyaneṣv eṣāṁ dhīr na kachūnivartane /
bhogāṅgeṣu tathaiteṣāṁ na tadicchāparikṣaye //81//

Just as these latter men are interested only in the means for scratching their itching limbs and not in getting rid of the itch itself the men in question are interested only in the means of worldly enjoyment and not in getting rid of the very desire for such an enjoyment.

[81] The reference is here to the story of a man who actually preferred the scratching material to a cure of itch.

आत्मानं पाशयन्त्येते सदाऽसच्चेष्टया भृशम् ।
पापधूल्या जडाः कार्यमविचार्यैव तत्त्वतः ॥८२॥

ātmānaṁ pāśayanty ete sadā'saccesṭayā bhṛśam /
pāpadhūlyā jaḍāḥ kāryam avicāryaiva tattvataḥ //82//

These idiots, not rightly taking into account as to what ought to be done, bind (i.e. dirty) their soul with the dust of sin-born *karmas* as a result of constant and acute misbehaviour on their part.

धर्मबीजं परं प्राप्य मानुष्यं कर्मभूमिषु ।
न सत्कर्मकृषावस्य प्रयतन्तेऽल्पमेधसः ॥८३॥

dharmabījaṁ paraṁ prāpya mānuṣyaṁ karmabhūmiṣu /
na satkarmakṛṣāv asya prayatante'lpamedhasaḥ //83//

In the form of birth as human beings in the *Karmabhūmis* they have chanced to get the best among the seeds of religion and yet they are so dull-witted that they do not utilize this seed in an agricultural operation of the form of the performance of virtuous acts.

[83] According to the mythological geography of the Jainas *Karmabhūmis* are those regions of the universe the residents—and human residents at that—of which alone can attain *mokṣa* in their present life. There are also various other alleged characteristics of the *Karmabhūmis.*

वडिशामिषवत् तुच्छे कुसुखे दारुणोदये ।
सक्तास्त्यजन्ति सच्चेष्टां धिगहो दारुणं तमः ॥८४॥

baḍiśāmiṣavat tucche kusukhe dāruṇodaye |
saktās tyajanti sacceṣṭāṁ dhig aho dāruṇaṁ tamaḥ ||84||

Greedy for wretched pleasures that are petty and ones conducive to horrible consequences—like fish for meat attached to the fish-hook (meant for catching fish)—these persons refrain from various acts. Oh ! what a terrible ignorance.

अवेद्यसंवेद्यपदमान्ध्यं दुर्गतिपातकृत् ।
सत्संगागमयोगेन जेयमेतन्महात्मभिः ॥८५॥

avedyasaṁvedyapadam āndhyaṁ durgatipātakṛt |
satsaṅgāgamayogena jeyam etan mahātmabhiḥ ||85||

Avedyasaṁvedyapada is thus the blindness that makes one stumble into unhappy states of existence; the noble souls should gain victory over it with the help of the company of the saintly personages on the one hand and the scriptural texts on the other.

(c) A denunciation of Logic-Chopping and of the Theological Sectarianism resulting from it :

[The verses 86-152 contain Haribhadra's denunciation of logic-chopping, in the course of which he incidentally—though at length (covering the verses 102-42)—argues against theological sectarianism and which he concludes with an appeal to his fellow human beings that they should follow the path of good conduct the great ones traverse. Expressed as they are in a non-technical language Haribhadra's arguments make easy reading[1] even if one might occasionally – or even frequently – find them

1. It is perhaps only in the verse 148 that Haribhadra makes use of a highly technical Jaina concept – though one that has been introduced earlier. He there in effect says : 'One should not be afraid of giving up his pet positions when proved untenable, for at the time of *mokṣa* one has almost to give up even virtues". Here the reference is to the Jaina notion that in the *guṇasthānas* twelfth onwards a man's virtues cease to be *kṣāyopaśamika* and become *kṣāyika*– so that one can say that in the *guṇasthānas* twelfth onwards all virtues except *kṣāyika* ones have to be given up.

unacceptable. The difficulty with Haribhadra's arguments against logic-chopping is that they at times tend to obliterate the distinction between logic-chopping and sound logic. For example, he contends that knowledge about supra-sensuous matters can be imparted only by scriptures, the idea being that logic as such is incapable of imparting knowledge of this type. But the example quoted by Haribhadra himself- i. e. the example of lunar and solar eclipses (being predicted by the astronomers) should convince him that the findings of a scriptural text (i. e. of an authoritative text on any branch of learning) prove reliable only when they are based on a proper observation and sound logic. And the difficulties with Haribhadra's arguments against theological sectarianism is that they at times tend to be rather naive. For example, Haribhadra's central argument against theological sectarianism is that all those who believe in omniscience and in *mokṣa* should find no difficulty in forgetting their mutual differences inasmuch as all concepts of omniscience and of *mokṣa* are at root the same. But as a matter of fact, a man's general belief in omniscience and *mokṣa* is dependent on his basic metaphysical convictions while his belief that a particular person is omniscient or has attained *mokṣa* is dependent on his theological affiliation. Hence on the quetion of omniscience and *mokṣa* it will be difficult (almsot impossible) for two men to see eye to eye with each other unless they happen to be church-brethren (and hence to share the same metaphysical convictions). Perhaps Haribhadra should have argued that all theologians, in spite of their mutual differences – in essence irreconcilable – on the question of omniscience and *mokṣa*, should combine their efforts to raise the quality of character in man and that because on this question they hold a practically identical position. But maybe times were not yet ripe for such an attitude to be adopted – particularly in a text whose one, if not the chief, purpose was to chastize the theological controversialists. Anyway, we have little to add by way of explanatory comments to the verses of this part of the section and hence they are being given as they stand.]

जीयमाने च नियमादेतस्मिंस्तत्त्वतो नृणाम् ।
निवर्तते स्वतोऽत्यन्तं कुतर्कविषमग्रहः ॥८६॥

jīyamāne ca niyamād etasmiṁs tattvato nṛṇām /
nivartate svato'tyantaṁ kutarkaviṣamagrahaḥ //86//

Having gained victory over it (i. e. over *avedyasaṁvedyapada*) men are invariably, really and automatically released from the total deadly grip of logic-chopping.

बोधरोगः शमापायः श्रद्धाभङ्गोऽभिमानकृत् ।
कुतर्कश्चेतसो व्यक्तं भावशत्रुरनेकधा ॥८७॥

bodharogaḥ śamāpāyaḥ śraddhābhaṅgo'bhimānakṛt /
kutarkaś cetaso vyaktaṁ bhāvaśatrur anekadhā //87//

Logic-chopping is a disease of understanding and a disturber of mental peace; again, it shatters faith (in religious truths) and produces vanity. Thus obviously and in a number of ways it is a veritable enemy of man's mind.

कुतर्केऽभिनिवेशस्तन्न युक्तो मुक्तिवादिनाम् ।
युक्तः पुनः श्रुते शीले समाधौ च महात्मनाम् ॥८८॥

kutarke'bhiniveśas tan na yukto muktivādinām /
yuktaḥ punaḥ śrute śīle samādhau ca mahātmanām //88//

Attachment for logic-chopping is therefore not proper on the part of the largehearted ones; on the other hand, an attachment for noble conduct and for meditative concentration is proper on their part.

बीजं चास्य परं सिद्धमवन्ध्यं सर्वयोगिनाम् ।
परार्थकरणं येन परिशुद्धमतोऽत्र हि ॥८९॥

bījaṁ cāsya paraṁ siddham avandhyaṁ sarvayoginām /
parārthakaraṇaṁ yena pariśuddham ato'tra hi //89//

Now doing good to others has been proved to be the ultimate seed of all these (i.e. of scriptures, noble conduct and meditative concentration), a seed about which it is the experience of all *yogins* that it never fails to yield fruit. And since this doing good to others is a pure act an attachment for it too is proper.

अविद्यासङ्गता प्रायो विकल्पाः सर्व एव यत् ।
तद्योजनात्मकश्चैष कुतर्कः किमनेन तत् ॥९०॥

avidyāsaṅgatā prāyo vikalpāḥ sarva eva yat /
tadyojanātmakaś caiṣa kutarkaḥ kim anena tat //90//

Almost all the alternatives set forth in the course of a piece of argumentation are associated with ignorance while logic-chopping consists in a mere arrangement of alternatives. What purpose then does logic-chopping serve ?

जातिप्रायश्च सर्वोऽयं प्रतीतिफलबाधितः ।
हस्ती व्यापादयत्युक्तौ प्राप्ताप्राप्तविकल्पवत् ॥९१॥

jātiprāyaś ca sarvo'yaṁ pratītiphalabādhitaḥ /
hastī vyāpādayatyuktau prāptāprāptavikalpavat //91//

All logic-chopping is almost entirely of the nature of a fallacious refutation and it stands contradicted by the findings of direct observation; it is (fallacious) like the following two alternatives set forth by the person who was told that the elephant was going to kill him (and whom the elephant was actually going to kill) : "Does this elephant kill one who is in contact with it or one who is not (there being logical difficulties in both alternatives) ?

[91] The reference is here to the story of a man who actually behaved in the way described.

स्वभावोत्तरपर्यन्त एषोऽसावपि तत्त्वतः ।
नार्वाग्दृग्गोचरो न्यायादन्यथाऽन्येन कल्पितः ॥९२॥

svabhāvottaraparyanta eṣo'sāv api tattvataḥ /
nārvāgdṛggocaro nyāyād anyathā'nyena kalpitaḥ //92//

All logic-chopping culminates in some statement to the effect that such is the very nature of things. But essentially speaking, this nature of things is beyond the logical comprehension of ordinary people like ourselves, for we find that some one else posits this very nature in an altogether different manner.

अतोऽग्निः क्लेदयत्यम्बुसन्निधौ दहतीति च ।
अम्ब्वग्निसन्निधौ तत्स्वाभाव्यादित्युदिते तयोः ॥९३॥

कोशपानादृते ज्ञानोपायो नास्त्यत्र युक्तितः ।
विप्रकृष्टोऽप्ययस्कान्तः स्वार्थकृद् दृश्यते यतः ॥९४॥

ato'gniḥ kledayaty ambusannidhau dahatīti ca /
ambv agnisannidhau tatsvābhāvyād ity udite tayoḥ //93//
kośapānād ṛte jñānopāyo nāsty atra yuktitaḥ /
viprakṛṣṭo'py ayaskāntaḥ svārthakṛd dṛśyate yataḥ //94//

Under such conditions suppose one argues : "Fire when lying in the proximity of water makes things wet while water when lying in

the proximity of fire burns things, for that is the nature of these two (i.e. of fire and water)." Now for deciding the issue in this case we have no means at our disposal except a declaration made on oath, for even here one can offer an illustration and proceed as follows : "This is so because the magnet is found to perform its function even from a distance (i.e. there is nothing incongruous about our thesis on fire and water because things can actually perform their respective functions from a distance– so that it is fire that makes a body wet even if water intervenes between the two while it is water that burns a body even if fire intervenes between the two)".

दृष्टान्तमात्रं सर्वत्र यदेवं सुलभं क्षितौ ।
एतत्प्रधानस्तत्केन स्वनीत्याऽपोद्यते ह्ययम् ॥९५॥

dṛṣṭāntamātraṁ sarvatra yad evaṁ sulabhaṁ kṣitau /
etatpradhānas tat kena svanītyā'podyate hy ayam //95//

If in this manner illustrations are in each case so cheaply available all around who can refute with the help of his arguments the cases of logic–chopping that are all chiefly based on illustrations ?

द्विचन्द्रस्वप्नविज्ञाननिदर्शनबलोत्थितः ।
निरालम्बनतां सर्वज्ञानानां साधयन् यथा ॥९६॥

dvicandrasvapnavijñānanidarśanabalotthitaḥ /
nirālambanatāṁ sarvajñānānāṁ sādhayan yathā //96//

For example, basing oneself on the illustration of our experience of 'two moons' and on that of our dream experience one can seek to prove that all knowledge whatsoever is devoid of an object.

सर्वं सर्वत्र चाप्नोति यदस्मादसमञ्जसम् ।
प्रतीतिबाधितं लोके तदनेन न किञ्चन ॥९७॥

sarvaṁ sarvatra cāpnoti yad asmād asamañjasam /
pratītibādhitaṁ loke tad anena na kiñcana //97//

Thus with the help of logic–chopping everything can be said to be present everywhere. Now that certainly is not a proper position and goes counter to our everyday observation. Logic–chopping therefore serves no purpose.

अतीन्द्रियार्थसिद्ध्यर्थं यथालोचितकारिणाम् ।
प्रयासः शुष्कतर्कस्य न चासौ गोचरः क्वचित् ॥९८॥

atīndriyārthasiddhyartham yathālocitakāriṇām /
prayāsaḥ śuṣkatarkasya na cāsau gocaraḥ kvacit //98//

All endeavour of the thoughtful persons is directed towards establishing the existence of supra-sensuous entities, but such an entity is never an object of dry logic (i e. of logic-chopping).

गोचरस्त्वागमस्यैव ततस्तदुपलब्धितः ।
चन्द्रसूर्योपरागादिसंवाद्यागमदर्शनात् ॥९९॥

gocaras tv āgamasyaiva tatas tadupalabdhitaḥ /
candrasūryoparāgādisaṁvādyāgamadarśanāt //99//

As a matter of fact, such an entity is an object of scriptural knowledge alone, for scriptures do tell us of such entities; e. g. there are scriptures (i. e. authoritative texts) that correctly inform us about (the supra-sensuous) matters like lunar and solar eclipses.

एतत्प्रधानः सच्छ्राद्धः शीलवान् योगतत्परः ।
जानात्यतीन्द्रियानर्थांस्तथा चाह महामतिः ॥१००॥

आगमेनानुमानेन योगाभ्यासरसेन च ।
त्रिधा प्रकल्पयन् प्रज्ञां लभते तत्त्वमुत्तमम् ॥१०१॥

etatpradhānaḥ sacchrāddhaḥ śīlavān yogatatparaḥ /
jānāty atīndriyān arthāṁs tathā cāha mahāmatiḥ //100//

āgamenānumānena yogābhyāsarasena ca /
tridhā prakalpayan prajñāṁ labhate tattvam uttamam //101//

One who mainly relies on scriptures, possesses right faith, is of noble conduct, and constantly practises *yoga* knows supra-sensuous entities. A great wise man (viz. Patañjali—rather his commentator Vyāsa) too has said: "One who employs his understanding in a threefold fashion i. e. on the basis of scriptures, on the basis of inference, and on the basis of the achievements of a constant performance of *yoga*—gains a perfect knowledge of the essential nature of things."

न तत्त्वतो भिन्नमताः सर्वज्ञा बहवो यतः ।
मोहस्तदधिमुक्तीनां तद्भेदाश्रयणं ततः ॥१०२॥

na tattvato bhinnamatāḥ sarvajñā bahavo yataḥ /
mohas tadadhimuktīnāṁ tadbhedāśrayaṇaṁ tataḥ //102//

Since the numerous omniscient persons cannot hold essentially divergent views it is but a delusion on the part of those who hold in special reverence one or another from among them to discriminate between them.

सर्वज्ञो नाम यः कश्चित् पारमार्थिक एव हि ।
स एक एव सर्वत्र व्यक्तिभेदेऽपि तत्त्वतः ॥१०३॥

sarvajño nāma yaḥ kaścit pāramārthika eva hi /
sa eka eva sarvatra vyaktibhede'pi tattvataḥ //103//

Whoever is an omniscient is so genuinely and he must be essentially one everywhere (i. e. in every case of omniscience) even if there is a difference of personality here (i. e. among those exhibiting omniscience).

प्रतिपत्तिस्ततस्तस्य सामान्येनैव यावताम् ।
ते सर्वेऽपि तमापन्ना इति न्यायगतिः परा ॥१०४॥

pratipattis tatas tasya sāmānyenaiva yāvatām /
te sarve'pi tam āpannā iti nyāyagatiḥ parā //104//

Under such conditions it is most logical to hold that those who have faith in an omniscient person in a general fashion (i. e. on account of his omniscience in general) are all (without exception) his votaries.

विशेषस्तु पुनस्तस्य कार्त्स्न्येनासर्वदर्शिभिः ।
सर्वैर्न ज्ञायते तेन तमापन्नो न कश्चन ॥१०५॥

viśeṣas tu punas tasya kārtsnyenāsarvadarśibhiḥ /
sarvair na jñāyate tena tam āpanno na kaścana //105//

On the other hand, so far as the details of his nature are concerned they taken in their entirety are beyond the comprehension of all (i. e. of us all) who are themselves non-omniscient; in this sense none can be said to be the votary of an omniscient person.

तस्मात् सामान्यतोऽप्येनमभ्युपैति य एव हि ।
निर्व्याजं तुल्य एवासौ तेनांशेनैव धीमताम् ॥१०६॥

tasmāt sāmānyato'py enam abhyupaiti ya eva hi /
nirvyājaṁ tulya evāsau tenāṁśenaiva dhīmatām //106//

Hence whoever has a sincere faith in an omniscient person even in a general fashion is accorded an identical treatment by the wise persons insofar as this faith of his is concerned.

यथैवैकस्य नृपतेर्बहवोऽपि समाश्रिताः ।
दूरासन्नादिभेदेऽपि तद्भृत्याः सर्व एवहि ॥१०७॥

सर्वज्ञतत्त्वाभेदेन तथा सर्वज्ञवादिनः ।
सर्वे तत्तत्त्वगा ज्ञेया भिन्नाचारस्थिता अपि ॥१०८॥

yathaivaikasya nṛpater bahavo'pi samāśritāḥ /
dūrāsannādibhede'pi tadbhṛtyāḥ sarva eva hi //107//

sarvajñatattvābhedena tathā sarvajñavādinaḥ /
sarve tattattvagā jñeyā bhinnācārasthitā api //108//

Just as the numerous dependents of a king are called his servants even if they differ among themselves in several ways—e. g. they stay at places that are more or less distant from the King's seat–, similarly all those who uphold the doctrine of omniscience should, in spite of their divergent conduct, be said to have realized the essential nature of omniscince and that because the essential nature of omniscience is one (in all cases of omniscience).

न भेद एव तत्त्वेन सर्वज्ञानां महात्मनाम् ।
तथा नामादिभेदेऽपि भाव्यमेतन्महात्मभिः ॥१०९॥

na bheda eva tattvena sarvajñānāṁ mahātmanām /
tathā nāmādibhede'pi bhāvyam etan mahātmabhiḥ //109//

The large-hearted persons should ponder over the fact that the great personages who are omniscient are not mutually different in essence even if they differ in name etc.

चित्राचित्रविभागेन यच्च देवेषु वर्णिता ।
भक्तिः सद्योगशास्त्रेषु ततोऽप्येवमिदं स्थितम् ॥११०॥

citrācitravibhāgena yac ca deveṣu varṇitā /
bhaktiḥ sadyogaśātreṣu tato'py evam idaṁ sthitam //110//

This very idea also follows from the description – occurring in the authentic yoga-texts — of devotion to the deities as classified into the variegated one and the non-variegated one.

संसारिषु हि देवेषु भक्तिस्तत्कायगामिनाम् ।
तदतीते पुनस्तत्त्वे तदतीतार्थयायिनाम् ॥१११॥

saṁsāriṣu hi deveṣu bhaktis tatkāyagāminām /
tadatīte punas tattve tadatītārthayāyinām //111//

The worldly deities are an object of devotion for those who aspire to be born in the form of these deities, the truth transcending the worldly existence for those who aspire to go beyond the worldly existence.

चित्रा चाद्येषु तद्रागतदन्यद्वेषसङ्गता ।
अचित्रा चरमे त्वेषा शमसाराऽखिलैव हि ॥११२॥

citrā cādyeṣu tadrāgatadanyadveṣasaṅgatā /
acitrā carame tv eṣā śamasārā'khilaiva hi //112//

The devotion directed to the former is variegated insofar as it is accompanied by an attachment towards one deity and an aversion towards the rest; on the other hand, the devotion directed to the latter is permeated with an all round calm and is therefore non-variegated.

संमारिणां हि देवानां यस्माच्चित्राण्यनेकधा ।
स्थित्यैश्वर्यप्रभावाद्यैः स्थानानि प्रतिशासनम् ॥११३॥

तस्मात् तत्साधनोपायो नियमाच्चित्र एव हि ।
न भिन्ननगराणां स्यादेकं वर्त्म कदाचन । ११४॥

saṁsāriṇāṁ hi devānāṁ yasmāc citrāṇy anekadhā /
sthityaiśvaryaprabhāvādyaiḥ sthānāni pratiśāsanam //113//

tasmāt tatsādhanopāyo niyamāc citra eva hi /
na bhinnanagarāṇāṁ syād ekaṁ vartma kadācana //114//

Since the seats of the worldly deities are differently conceived by different theological orders—e.g. there are divergent notions as regards their duration, eminence, power etc.–it is but natural that the methods prescribed for the attainment of these divine seats should be mutually divergent. Certainly, it is not possible to reach different cities (i.e. cities situated in different directions) by following the same path.

इष्टापूर्तानि कर्माणि लोके चित्राभिसन्धितः ।
नानाफलानि सर्वाणि द्रष्टव्यानि विचक्षणैः ॥११५॥

iṣṭāpūrtāni karmāṇi loke citrābhisandhitaḥ /
nānāphalāni sarvāṇi draṣṭavyāni vicakṣaṇaiḥ //115//

The learned one ought to note that the entire lot of worldly acts classed under *iṣṭa* and *pūrta* yields different results in accordance with the difference in mental attitudes of those performing these acts.

ऋत्विग्भिर्मन्त्रसंस्कारैर्ब्राह्मणानां समक्षतः ।
अन्तर्वेद्यां हि यद् दत्तमिष्टं तदभिधीयते ॥११६॥

ṛtvigbhir mantrasaṁskārair brāhmaṇānāṁ samakṣataḥ /
antarvedyāṁ hi yad dattaṁ iṣṭaṁ tad abhidhīyate //116//.

By *iṣṭa* we understand the offering of gifts by an authorized (i.e. by an agent authorized to perform *yajña*), at the yajña-ground, in the presence of Brahmins, and to the accompaniment of a purificatory chanting of hymns.

वापीकूपतडागानि देवतायतनानि च ।
अन्नप्रदानमेतत् तु पूर्तं तत्त्वविदो विदुः ॥११७॥

vāpīkūpataḍāgāni devatāyatanāni ca /
annapradānam etat tu pūrtaṁ tattvavido viduḥ //117//

The construction of ponds, wells, tanks and places of worship and the donation of foodmaterial constitute *pūrta*—that is the view of those who are an expert on these matters.

अभिसन्धेः फलं भिन्नमनुष्ठाने समेऽपि हि ।
परमोऽतः स एवेह वारीव कृषिकर्मणि ॥११८॥

abhisandheḥ phalaṁ bhinnam anuṣṭhāne same'pi hi /
paramo'taḥ sa eveha vārīva kṛṣikarmaṇi //118//

Even when the performance of an act is of the same nature the ultimate consequences are different on account of the difference in mental attitudes accompanying the performance in question; from this it follows that the most decisive factor in the performance of an act is the accompanying mental attitude—just as water is the most decisive factor in an agricultural operation.

रागादिभिरयं चेह भिद्यतेऽनेकधा नृणाम् ।
नानाफलोपभोक्तृणां तथा बुद्ध्यादिभेदतः ॥११९॥

rāgādibhir ayaṁ ceha bhidyate'nekadhā nṛṇām /
nānāphalopabhokṛṇāṁ tathā buddhyādibhedataḥ //119//

In the case of different persons reaping different fruits of action it (i.e. the concerned mental attitude) differs in number of ways owing to attachment etc., as also owing to a difference in the types of understanding coming in play—*buddhi* etc. being the types of understanding here referred to.

बुद्धिर्ज्ञानमसंमोहस्त्रिविधो बोध इष्यते ।
तद्भेदात् सर्वकर्माणि भिद्यन्ते सर्वदेहिनाम् ॥१२०॥

buddhir jñānam asammohas trividho bodha iṣyate |
tadbhedāt sarvakarmāṇi bhidyante sarvadehinām ||120||

Buddhi, *jñāna* and *asammoha* are the three types of understanding and all the actions of all the beings exhibit difference corresponding to a difference in the types of understanding accompanying these actions.

[120]. This gradation of understanding has its own problems—as is the case with the various other gradations resorted to by Haribhadra. Perhaps *buddhi* ought to characterize the first four yoga-viewpoints, *jñāna* the next three and *asaṁmaha* the last one. In the verse 125 we shall be told that *jnāna* characterizes *kulayogins* and later on we are going to identify *kulayogins* with those possessing '*yoga* by intention'. That will lend support to the surmise that the first four yoga-viewpoints do not come under the scope of even '*yoga* by intention' (hence not at all under the scope of the threefold gradation of *yoga*—where '*yoga* by intention' constitutes the lowest grade).

इन्द्रियार्थाश्रया बुद्धिर्ज्ञानं त्वागमपूर्वकम् ।
सदनुष्ठानवच्चैतदसंमोहोऽभिधीयते ॥१२१॥

indriyārthāśrayā buddhir jñānam tv āgamapūrvakam |
sadanuṣṭhānavac caitad asammoho'bhidhīyate ||121||

Buddhi is based on sensuous objects, *jñāna* relies on the scriptural texts, while *asaṁmoha* is accompanied by proper performance of act.

रत्नोपलम्भतज्ज्ञानतत्प्राप्त्यादि यथाक्रमम् ।
इहोदाहरणं साधु ज्ञेयं बुद्ध्यादिसिद्धये ॥१२२॥

ratnopalambhatajjñānatatprāptyādi yathākramam |
ihodāharaṇaṁ sādhu jñeyaṁ buddhyādisiddhaye ||122||

With a view to realising *buddhi* etc. in ourself one should well grasp the following analogy; *buddhi* is like receiving information about the

presence of a jewel , *jñāna* is like acquiring knowledge concerning this jewel, while *asaṁmoha* is like acquiring this jewel itself.

आदरः करणे प्रीतिरविघ्नः संपदागमः ।
जिज्ञासा तज्ज्ञसेवा च सदनुष्ठानलक्षणम् ॥१२३॥

ādaraḥ karaṇe prītir avighnaḥ sampadāgamaḥ /
jijñāsā tajjñasevā ca sadanuṣṭhānalakṣaṇam //123//

As for the proper performance of an act', its characteristic features are a zeal to perform the act, a liking for the act, an absence of (suprasensuous) obstacles, an acquisition of the things valued, a curiosity to know (i. e. to penetrate into the heart of the matter), and attendance on those who are an expert on the matter.

बुद्धिपूर्वाणि कर्माणि सर्वाण्येवेह देहिनाम् ।
संसारफलदान्येव विपाकविरसत्वतः ॥१२४॥

buddhipūrvāṇi karmaṇi sarvāṇy eveha dehinām /
saṁsāraphaladāny eva vipākavirasatvataḥ //124//

All those sactions which people perform under the guidance of *buddhi* result in the continuance of the wordly existence, for so far as their ultimate consequences are concerned they are bitter in taste.

ज्ञानपूर्वाणि तान्येव मुक्त्यङ्गं कुलयोगिनाम् ।
श्रुतशक्तिसमावेशादनुबन्धफलत्वतः ॥१२५॥

jñānapūrvāṇi tāny eva muktyaṅgaṁ kulayoginām /
śrutaśaktisamāveśād anubandhaphalatvataḥ //125//

Those very actions when performed under the guidance of *jñāna* become a means for *mokṣa* to the *Kulayogins* (to be defined subsequently in the verses 210–11); this happens because these actions enjoy the powerful backing of scriptures while the benefits derived therefrom form a series (culminating in *mokṣa*) where the immediately preceding member generates the immediately succeeding one.

असंमोहसमुत्थानि त्वेकान्तपरिशुद्धितः ।
निर्वाणफलदान्याशु भवातीतार्थयायिनाम् ॥१२६॥

asaṁmohasamutthāni tu ekāntapariśuddhitaḥ /
nirvāṇaphaladāny āśu bhavātītārthayāyinām //126//

Actions arising from *asaṁmoha* (i. e. performed under the guidance of *asaṁmoha*), being pure in an unqualified fashion, immediately yield fruit in the form of *mokṣa* to those who are on the way to transcending the worldly existence.

प्राकृतेष्विह भावेषु येषां चेतो निरुत्सुकम् ।
भवभोगविरक्तास्ते भवातीतार्थयायिनः ॥१२७॥

prākṛteṣv iha bhāveṣu yeṣāṁ ceto nirutsukam /
bhavabhogaviraktās te bhavātītārthayāyinaḥ //127//

Those whose mind is free from a longing for the things encountered in the course of everyday life, those who have developed an attitude of dispassion towards worldly enjoyments—they are said to be on the way to transcending the worldly existence.

एक एव तु मार्गोऽयं तेषां शमपरायणः ।
अवस्थाभेदभेदेऽपि जलधौ तीरमार्गवत् ॥१२८॥

eka eva tu mārgo'yaṁ teṣāṁ śamaparāyaṇaḥ /
avasthābhedabhede'pi jaladhau tīramārgavat //128//

Of such ones the path – characterized by a predominance of calm—is one and the same even if they differ as to the stage occupied by them in the path in question—just as the path leading to the Sea-shore is one (even if those traversing this path might be more or less distant from the sea-shore).

[128] Here the reference seems to be to those moving towards the sea-shore from the midst of the sea.

संसारातीततत्त्वं तु परं निर्वाणसंज्ञितम् ।
तद्ध्येकमेव नियमाच्छब्दभेदेऽपि तत्त्वतः ॥१२९॥

saṁsārātītatattvaṁ tu paraṁ nirvāṇasaṁjñitaṁ /
taddhy ekam eva niyamāc chabdabhede'pi tattvataḥ //129//

The ultimate truth transcending all states of the worldly existence and called *nirvāṇa* is essentially and necessarily one even if it be designated by different names.

सदाशिवः परं ब्रह्म सिद्धात्मा तथतेति च ।
शब्दैस्तदुच्यतेऽन्वर्थादेकमेवैवमादिभिः ॥१३०॥

sadāśivaḥ paraṁ brahma siddhātmā tathateti ca /
śabdais tad ucyate'nvarthād ekam evaivamādibhiḥ //130//

It is this very entity that is designated by the words like *Sadāśiva*, *Parabrahman*, *Siddhātman*, *Tathatā* etc.—words which have got the same meaning and a proper meaning at that.

[130] The different syonyms for *nirvāṇa* mentioned here were current in different circles. Thus the word *Sadāśiva* was popular with the Śaivas, *Parabrahman* with the Vedāntins, *Siddhātman* with the Jainas, *Tathatā* with the Buddhists (rather a section of the Buddhists). Haribhadra is hinting that these words can be made to mean the same thing even etymologically.

तल्लक्षणाविसंवादान्निराबाधमनामयम् ।
निष्क्रियं च परं तत्त्वं यतो जन्माद्ययोगतः ॥१३१॥

tallakṣaṇāvisaṁvdān nirābādham anāmayam /
niṣkriyaṁ ca paraṁ tattvaṁ yato janmādyayogataḥ //131//

For there is no dispute about the definition of this ultimate truth (i. e. of the ultimate state of soul's existence) inasmuch as it is (unanimously) said to be free from all disturbance, free from all ailment, free from all activity, and that on account of its undergoing no brith etc.

ज्ञाते निर्वाणतत्त्वेऽस्मिन्नसंमोहेन तत्त्वतः ।
प्रेक्षावतां न तद्भक्तौ विवाद उपपद्यते ॥१३२॥

jñāte nirvāṇatattve'sminn asaṁmohena tattvataḥ /
prekṣāvatāṁ na tadbhaktau vivāda upapadyate //132//

Having comprehended by means of *asaṁmoha* the essential nature of the truth called *nirvāṇa* it is impossible for the thoughtful persons to quarrel as to how to express one's loyalty to this truth.

सर्वज्ञपूर्वकं चैतन्नियमादेव यत्स्थितम् ।
आसन्नोऽयमृजुर्मार्गस्तद्भेदस्तत्कथं भवेत् ॥१३३॥

sarvajñapūrvakaṁ caitan niyamād eva yatsthitam /
āsanno'yam ṛjur mārgas tadbhedas tat kathaṁ bhavet //133//

Since it is a necessary truth that *nirvāṇa* is open to an Omniscient person alone the short path leading from omniscience to *nirvāṇa* ought to be straight; how can then there be a difference (of opinion) among those possessing omniscience?

चित्रा तु देशनैतेषां स्याद् विनेयानुगुण्यतः ।
यस्मादेते महात्मानो भवव्याधिभिषग्वराः ॥१३४॥

citrā tu deśanaiteṣāṁ syād vineyānuguṇyataḥ |
yasmād ete mahātmāno bhavavyādhibhiṣagvarāḥ ||134||

Their teaching exhibits diversity of types parallel to the diversity of levels possessed by the understanding of the disciples concerned; for these great personages are competent physicians in relation to the ailment called worldly existence.

यस्य येन प्रकारेण बीजाधानादिसंभवः ।
सानुबन्धो भवत्येते तथा तस्य जगुस्ततः ॥१३५॥

yasya yena prakāreṇa bījādhānādisaṁbhavaḥ |
sānubandho bhavaty ete tathā tasya jagus tataḥ ||135||

They thus enlightened different types of disciples in different manners, only keeping in mind that in each case the sowing of seed (of religious faith) was possible and the remaining operations were so performed that the plant would go on growing smoothly (and would ultimately bear fruit).

एकाऽपि देशनैतेषां यद्वा श्रोतृविभेदतः ।
अचिन्त्यपुण्यसामर्थ्यात् तथा चित्राऽवभासते ॥१३६॥

ekā'pi deśanaiteṣāṁ yadvā śrotṛvibhedataḥ |
acintyapuṇyasāmarthyāt tathā citrā'vabhāsate ||136||

Or we might say that their teaching is really one and the same but that it appears different to the different members of the audience owing to the inscrutable capcity of the virtuous acts earlier performed by them (i. e. performed by these members of the audience or by these teachers in their earlier briths.)

यथाभव्यं च सर्वेषामुपकारोऽपि तत्कृतः ।
जायतेऽवन्ध्यताऽप्येवमस्याः सर्वत्र सुस्थिता ॥१३७॥

yathābhavyaṁ ca sarveṣām upakāro'pi tatkṛtaḥ |
jāyate'vandhyatā'py evam asyāḥ sarvatra susthitā ||137||

This teaching thus turns out to be beneficial to all—but to each in a way that specially suits him. That again is how this teaching well demonstrates its fruitful character in each and every case.

यद्वा तत्तन्नयापेक्षा तत्कालादिनियोगतः ।
ऋषिभ्यो देशना चित्रा तन्मूलैषाऽपि तत्त्वतः ॥१३८॥

yadvā tattannayāpekṣā tatkālādiniyogataḥ /
ṛṣibhyo deśanā citrā tanmūlaiṣā'pi tattvataḥ //138//

Or we might say that the teaching in question—though essentially rooted in omniscience—has come forth from the sages themselves in a diversified form and this owing to the diversity in standpoints (adopted by the various sages) or to the diversity in periods of time (when the various sages preached) or some other diversity of a kindred type.

तदभिप्रायमज्ञात्वा न ततोऽर्वाग्दृशां सताम् ।
युज्यते तत्प्रतिक्षेपो महाऽनर्थकरः परः ॥१३९॥

tadabhiprāyam ajñātvā na tato'rvāgdṛśām satām /
yujyate tatpratikṣepo mahā'narthakaraḥ paraḥ //139//

Hence for the ordinary people like ourselves who are not in a position to fathom their intention it will be improper to repudiate them; for that attitude will certainly lead to extremely unfortunate consequences.

निशानाथप्रतिक्षेपो यथाऽन्धानामसङ्गतः ।
तद्भेदपरिकल्पश्च तथैवार्वाग्दृशामयम् ॥१४०॥

niśānāthapratikṣepo yathā'ndhānām asaṅgataḥ /
tadbhedaparikalpaś ca tathaivārvāgdṛśām ayam //140//

Just as it will be senseless on the part of blind persons to repudiate the existence of moon or to imagine that moons are many (and of many shapes) so also will it be senseless for people like ourselves to adopt the attitude in question (i. e. the attitude of repudiating the omniscient persons or that of discriminating between them).

न युज्यते प्रतिक्षेपः सामान्यस्यापि तत्सताम् ।
आर्यापवादस्तु पुनर्जिह्वाछेदाधिको मतः ॥१४१॥

na yujyate pratikṣepaḥ sāmānyasyāpi tatsatām /
āryāpavādas tu punar jihvāchedādhiko mataḥ //141//

Hence it is not proper for worthy ones to repudiate (the statements of) even ordinary persons; and as for the repudiation of the omniscient persons, it ought to be more (painful) than piercing one's own tongue.

कुदृष्ट्यादिवन्नो सन्तो भाषन्ते प्रायशः क्वचित् ।
निश्चितं सारवच्चैव किन्तु सत्त्वार्थकृत् सदा ॥१४२॥

kudṛṣṭyādivan no santo bhāṣante prāyaśaḥ kvacit /
niścitaṁ sāravac caiva kintu sattvārthakṛt sadā //142//

Almost never do the saintly persons speak in the manner of the evil-minded persons and the like; for the former always speak what is definite in meaning, what is full of meaning, but at the same time what proves beneficial to others

निश्चयोऽतीन्द्रियार्थस्य योगिज्ञानादृते च न ।
अतोऽप्यत्रान्धकल्पानां विवादेन न किञ्चन ॥१४३॥

niścayo'tīndriyārthasya yogijñānād ṛte ca na /
ato'py atrāndhakalpānāṁ vivādena na kiñcana //143//

A determination of the nature of supra-sensuous entities is impossible except through yogic knowledge, hence also to enter into dispute regarding these matters will be futile on the part of those who are like blind persons (so far as these matters are concerned).

न चानुमानविषय एषोऽर्थस्तत्त्वतो मतः ।
न चातो निश्चयः सम्यगन्यत्राप्याह धीधनः ॥१४४॥

यत्नेनानुमितोऽप्यर्थः कुशलैरनुमातृभिः ।
अभियुक्ततरैरन्यैरन्यथैवोपपाद्यते ॥१४५॥

na cānumānaviṣaya eṣo'rthas tattvato mataḥ /
na cāto niścayaḥ samyag anyatrāpy āha dhīdhanaḥ //144//

yatnenānumito'py arthaḥ kuśalair anumātṛbhiḥ /
abhiyuktatarair anyair anyathaivopapādyate //145//

Moreover, these matters essentially fall outside the scope of inferential knowledge while, in point of fact, a right determination of the nature of things through inferential knowledge is impossible even elsewhere (i. e. even in the case of sensuous entities). As has been said by a man of rich wit (i. e. by Bhartṛhari): "Even after people skilled in the art of inference have inferred a thing through hard labour it so happens that those more skilled than them prove the same thing to be otherwise".

ज्ञायेरन् हेतुवादेन पदार्था यद्यतीन्द्रियाः ।
कालेनैतावता प्राज्ञैः कृतः स्यात् तेषु निश्चयः ।।१४६।।

jñāyeran hetuvādena padārthā yady atīndriyāḥ /
kālenaitāvatā prājñaiḥ kṛtaḥ syāt teṣu niścayaḥ //146//

Certainly, if the nature of supra-sensuous entities could be ascertained through logical argumentation it should have been possible by now for the logicians to arrive at a final conclusion on the question.

न चैतदेवं यत्तस्माच्छुष्कतर्कग्रहो महान् ।
मिथ्याभिमानहेतुत्वात् त्याज्य एव मुमुक्षुभिः ।।१४७।।

na caitad evaṁ yat tasmāc chuṣkatarkagraho mahān /
mithyābhimānahetutvāt tyājya eva mumukṣubhiḥ //147//

But since that is not the case those desirous of *mokṣa* should free themselves from this mighty attachment for dry logic, for such an attachment causes vain-glory.

ग्रहः सर्वत्र तत्त्वेन मुमुक्षूणामसङ्गतः ।
मुक्तौ धर्मा अपि प्रायस्त्यक्तव्याः किमनेन तत् ।।१४८।।

grahaḥ sarvatra tattvena mumukṣūṇām asaṅgataḥ /
muktau dharmā api prāyas tyaktavyāḥ kim anena tat //148//

Really speaking, for those desirous of *mokṣa* it is improper to have attachment in relation to anything whatsoever. For when at the time of *mokṣa* even virtues are almost to be given up why should one stick to a thing like this (i. e. to a thing like dry logic) ?

[148] For a clarification of the idea underlying this verse see the foot-note occurring in the introduction to the present sub-section.

तदत्र महतां वर्त्म समाश्रित्य विचक्षणैः ।
वर्तितव्यं यथान्यायं तदतिक्रमवर्जितैः १४९।।

tadatra mahatāṁ vartma samāśritya vicakṣaṇaiḥ /
vartitavyaṁ yathānyāyaṁ tadatikramavarjitaiḥ //149//

Thus in their behaviour the intelligent people should follow – in a manner that is just and avoiding all pitfalls – the path of the great ones.

medium type and concentration of a supreme type. Be that as it may, concentration as such can have no spiritual significance just as seeing as such or thinking as such can have none; what makes concentration spiritual or otherwise is its object and its mental concomitants just as what makes seeing or thinking spiritual is its object and its mental concomitants. With this general consideration in mind we can follow Haribhadra's account of the last four yoga-viewpoints.]

(a) **Sthirā – the Fifth Yoga-viewpoint:**

कृतमत्र प्रसङ्गेन प्रकृतं प्रस्तुमोऽधुना ।
तत्पुनः पञ्चमी तावद्योगदृष्टिर्महोदया ॥१५३॥

kṛtam atra prasaṅgena prakṛtaṁ prastumo'dhunā /
tatpunaḥ pañcamī tāvad yogadṛṣṭir mahodayā //153//

Enough of digression, let us now resume our proper topic. The yoga-viewpoint occupying the fifth place in the serial order (i. e. the yoga-viewpoint called *Sthirā*) is conducive to *mokṣa*.

स्थिरायां दर्शनं नित्यं प्रत्याहारवदेव च ।
कृत्यमभ्रान्तमनघं सूक्ष्मबोधसमन्वितम् ॥१५४॥

sthirāyāṁ darśanaṁ nityaṁ pratyāhāravad eva ca /
kṛtyam abhrāntam anaghaṁ sūkṣmabodhasamanvitam //154//

In the stage of Sthirā the understanding is characterized by permanence (i. e. by a lack of pitfalls) and by the sense-organs following the lead of mind rather than pursuing their respective objects; again, here man's acts are free from illusion as well as from sin and they are accompanied by the understanding of a subtle type (i. e. by the understanding characteristic of the *Vedyasaṁvedyapada*).

[154] Haribhadra's account of the fifth yoga-viewpoint really begins in this verse. Note that *pratyāhāra* (i. e. sense-control—more fully, 'the sense-organs following the lead of mind rather than pursuing their respective objects)' occupies fifth place in Patañjali's list of spiritual qualifications, 'understanding' fifth place in Bhagavaddatta's list, while 'non-illusion' fifth place in Bhadanta Bhāskara's list.

बालधूलीगृहक्रीडातुल्याऽस्यां भाति धीमताम् ।
तमोग्रन्थिविभेदेन भवचेष्टाऽखिलैव हि ॥१५५॥

bāladhūlīgṛhakrīḍātulyā'syāṁ bhāti dhīmatām /
tamogranthivibhedena bhavaceṣṭā'khilaiva hi //155//

In this stage since there has been an untying of the knot of ignorance the wise people begin to look at the totality of worldly happenings as if it were the children's play with toy clay-houses.

[155] In this verse Haribhara employs the concept 'untying the knot' which was well known to the Jaina tradition. For in the traditional Jaina scheme of *guṇasthānas* the 'untying of the knot' is supposed to result in the attainment of the Fourth *guṇasthāna*. However, we already know that Haribhadra's yoga-viewpoints fifth onwards should characterize the *guṇasthānas* Fourth onwards.

मायामरीचिगन्धर्वनगरस्वप्नसन्निभान् ।
बाह्यान् पश्यति तत्त्वेन भावान् श्रुतविवेकतः ॥१५६॥

mayāmarīcigandharvanagarasvapnasannibhān /
bāhyān paśyati tattvena bhāvān śrutavivekataḥ //156//

With the help of the discriminatory knowledge acquired from (a proper digesting of) scriptures the wise man looks at the external objects as if they were a juggler's trick, a mirage, a fata morgana, a dream.

अबाह्यं केवलं ज्योतिर्निराबाधमनामयम् ।
यदत्र तत्परं तत्त्वं शेषः पुनरुपप्लवः ॥१५७॥

abāhyaṁ kevalaṁ jyotir nirābādham anāmayam /
yad atra tat praṁ tattvaṁ śeṣaḥ punar upaplavaḥ //157//

In this stage the non-external light (i. e. the light of discriminatory knowledge) that is free from all disturbance and all ailment is alone treated as the ultimate truth while everything else is treated as a mere nuisance.

एवं विवेकिनो धीराः प्रत्याहारपरास्तथा ।
धर्मबाधापरित्यागयत्नवन्तश्च तत्त्वतः ॥१५८॥

evaṁ vivekino dhīrāḥ pratyāhāraparās tathā /
dharmabādhāparityāgayatnavantaś ca tattvataḥ //158//

In this way the persons possessed of discriminatory knowledge who are serene-minded and whose sense-organs follow the lead of mind rather than pursue their respective objects make efforts to genuinely get rid of obstacles standing in the way of religious conduct. [The following is how they reflect].

परपीडेह सूक्ष्माऽपि वर्जनीया प्रयत्नतः ।
तद्वत् तदुपकारेऽपि यतितव्यं सदैव हि ॥१५०॥

parapīḍeha sūkṣmā'pi varjanīyā prayatnataḥ /
tadvat tadupakāre'pi yatitavyaṁ sadaiva hi //150//

In this connection they should scrupulously avoid inflicting even slightest pain on others and in a like fashion they should always endeavour to do good to others.

गुरवो देवता विप्रा यतयश्च तपोधनाः ।
पूजनीया महात्मानः सुप्रयत्नेन चेतसा ॥१५१॥

guravo devatā viprā yatayaś ca tapodhanāḥ /
pūjanīyā mahātmānaḥ suprayatnena cetasā //151//

Again, great souls in the form of preceptors, deities, Brahmins, and the mendicants who have performed penance in plenty ought to be honoured with a highly dutiful mind.

पापवत्स्वपि चात्यन्तं स्वकर्मनिहतेष्वलम् ।
अनुकम्पैव सत्त्वेषु न्याय्या धर्मोऽयमुत्तमः ॥१५२॥

pāpavatsv api cātyantaṁ svakarmanihateṣv alam /
anukampaiva sattveṣu nyāyyā dharmo'yam uttamaḥ //152//

Even in relation to the highly sinful persons – persons whom their own misdeeds have placed in a state of nethermost fall – it will be proper to adopt an attitude of but compassion; certainly, that will be an act of highest religiosity.

SECTION V

A SPECIAL ACCOUNT OF THE LAST FOUR YOGA-VIEWPOINTS

[Having discussed certain incidental matters primarily with a view to emphasizing the vital difference between the first four yoga-viewpoints and the last four Haribhadra resumes his account of yoga-viewpoints. The verses 153-86 are devoted to a description of the last four yoga-viewpoints (and then begins a discussion of certain incidental matters once more). As has been pointed out earlier, in the traditional Jaina scheme of *guṇasthānas* there seems to be no notions that run exactly parallel to these last four yoga-viewpoints of Haribhadra. All that can be said with certainty is that the range of these viewpoints begins from the beginning of the Fourth *guṇasthāna* and ends with the end of the Fourteenth. However, even this general parallelism obtaining between these two schemes should help us somewhat in following Haribhadra's account of his last four yoga-viewpoints. Thus Haribhadra, deriving inspiration from the traditional Jaina positions, considers the following to be the distinguishing features of the highest stages of spiritual development, stages that are represented by his last four yoga-viewpoints :

(i) A basic change of attitude towards the things worldly,

(ii) A strong feeling of renunciation in relation to the worldly enjoyments,

(iii) A practice of meditative concentration. Here there is not only some relation but also some difference between the features (i) and (ii). The feature (i) indicates that those very acts of everyday life which are performed by ordinary people with a strong sense of attachment are performed by those spiritually advanced with a sense of utter detachment; the feature (ii) indicates that those very enjoyments of everyday life which please ordinary people are not at all indulged in by those spiritually advanced. It is difficult to evaluate the spiritual significance of the feature (iii) and in the traditional Jaina scheme it was not much emphasized (even if deemed worthy of aspiration); but Haribhadra seems to have given this feature more than its due. because he had to do justice to Patañjali's list of alleged spiritual qualifications, a list whose last three members are concentration of an elementary type, concentration of a

न ह्यलक्ष्मीसखी लक्ष्मीर्यथाऽऽनन्दाय धीमताम् ।
तथा पापसखा लोके देहिनां भोगविस्तरः ॥१५९॥

na hy alakṣmīsakhī lakṣmīr yathā''nandāya dhīmatām /
tathā pāpasakhā loke dehināṁ bhogavistaraḥ //159//

Just as prosperity that has got poverty for its twin fails to gladden the intelligent people so also should be the case with the total expanse of men's worldly enjoyments that has got sin for its twin.

धर्मादपि भवन् भोगः प्रायोऽनर्थाय देहिनाम् ।
चन्दनादपि संभूतो दहत्येव हुताशनः ॥१६०॥

dharmād api bhavan bhogaḥ prāyo'narthāya dehinām /
candanād api saṁbhūto dahaty eva hutāśanaḥ //160//

Even that worldly enjoyment which has been aquired as a result of performing virtuous acts is conducive to undesirable consequences—just as fire produced even from sandal wood certainly burns.

भोगात् तदिच्छाविरतिः स्कन्धभारापनुत्तये ।
स्कन्धान्तरसमारोपस्तत्संस्कारविधानतः ॥१६१॥

bhogāt tadicchāviratiḥ skandhabhārāpanuttaye /
skandhāntarasamāropas tatsaṁskāravidhānataḥ //161//

Seeking release from the desire for enjoyment through indulging in enjoyment is like seeking relief from the shoulder's burden through placing this burden on the other shoulder, for once you indulge in an enjoyment there is produced in your mind a corresponding impression (that will subsequently give rise to the desire concerned).

(b) Kāntā—the Sixth Yoga-viewpoint :

कान्तायामेतदन्येषां प्रीतये धारणा परा ।
अतोऽत्र नान्यमुन्नित्यं मीमांसाऽस्ति हितोदया ॥१६२॥

kāntāyām etad anyeṣāṁ prītaye dhāraṇā parā /
ato'tra nānyam unnityaṁ mīmāṁsā'sti hitodayā //162//

In the stage of *Kāntā* (i.e. of the Sixth yoga-viewpoint) all this (i. e. all that was said in connection with the fifth yoga-viewpoint) continues and is undertaken for the happiness of others ; again there is here a real (—though of an elementary kind—) concentration of mind on one

thing, as a result of which one never finds pleasure in anything else and engages oneself in a cogitation that is conducive to beneficial consequences.

[162]. In this verse begins Haribhadra's account of the Sixth yoga-viewpoint. Note that *dhāraṇā* (i.e. meditative concentration of an elementary type) occupies sixth place in Patañjali's list of spiritual qualifications, 'cogitation' sixth place in Bhagavaddatta's list, while 'not finding pleasure in anything else' sixth place in Bhadanta Bhāskara's list.

अस्यां तु धर्ममाहात्म्यात् समाचारविशुद्धितः ।
प्रियो भवति भूतानां धर्मैकाग्रमनास्तथा ॥१६३॥

asyāṁ tu dharmamāhātmyāt samācāraviśuddhitaḥ /
priyo bhavati bhūtānāṁ dharmaikāgramanās tathā //163//

In this stage one's conduct becomes pure owing to the beneficial influence of religion while as a result of that (i. e. of the purity of conduct) one becomes favourite of his fellow-beings and pays single-minded attention to matters religious.

श्रुतधर्मे मनो नित्यं कायस्तस्यान्यचेष्टिते ।
अतस्त्वाक्षेपकज्ञानान्न भोगा भवहेतवः ॥१६४॥

śrutadharme mano nityaṁ kāyas tasyānyaceṣṭite /
atas tv ākṣepakajñānān na bhogā bhavahetavaḥ //164//

His mind is always fixed on the religious truths derived from scriptures while it is only his body that undertakes activities of other kinds; hence as a result of the magnetic pull of the knowledge relating to the religious truths in question even sensuous enjoyments of his do not become a cause of further worldly existence.

मायाम्भस्तत्त्वतः पश्यन्ननुद्विग्नस्ततो द्रुतम् ।
तन्मध्येन प्रयात्येव यथा व्याघातवर्जितः ॥१६५॥

भोगान् स्वरूपतः पश्यंस्तथा मायोदकोपमान् ।
भुञ्जानोऽपि ह्यसङ्गः सन् प्रयात्येव परं पदम् ॥१६६॥

māyāmbhas tattvataḥ paśyann anudvignastato drutam /
tanmadhyena prayāty eva yathā vyāghātavarjitaḥ //165//

bhogān svarūpataḥ paśyaṁs tathā māyodakopamān /
bhuñjāno'pi hy asaṅgaḥ san prayāty eva paraṁ padam //166//

Just as the man who has seen through the juggler's game of producing illusory water flees from this water with an unagitated mind and walks across this water without being physically obstructed, similarly the man who has realized the true nature of worldly enjoyment — i. e. has realized their likeness to the illusory water produced by the juggler – does certainly attain *mokṣa* even as he experiences those enjoyments with a feeling of detachment.

भोगतत्त्वस्य तु पुनर्न भवोदधिलङ्घनम् ।
मायोदकदृढावेशस्तेन यातीह कः पथा ॥१६७॥

bhogatattvasya tu punar na bhavodadhilaṅghanam |
māyodakadṛḍhāveśas tena yātīha kaḥ pathā ||167||

On the other hand, one who treats the worldly enjoyments as real something never succeeds in crossing the ocean of the worldly existence. What person who is firmly under the mistaken notion that the illusory water produced by the juggler is genuine will dare make his way through this water ?

स तत्रैव भवोद्विग्नो यथा तिष्ठत्यसंशयम् ।
मोक्षमार्गेऽपि हि तथा भोगजम्बालमोहितः ॥१६८॥

sa tatraiva bhavodvigno yathā tiṣṭhaty asaṁśayam |
mokṣamārge'pi hi tathā bhogajambālamohitaḥ ||168||

This man even when disgusted with the wordly existence stays in its midst without any hesitation; in an identical fashion, deluded by the parapharnalia of sensuous enjoyment he stays where he is (i. e. makes no progress) so far as journey on the mokṣa-path is concerned.

मीमांसाभावतो नित्यं न मोहोऽस्यां यतो भवेत् ।
अतस्तत्त्वसमावेशात् सदैव हि हितोदयः ॥१६९॥

mīmāṁsābhāvato nityaṁ na moho'syāṁ yato bhavet |
atas tattvasamāveśāt sadaiva hi hitodayaḥ ||169||

Since in this stage cogitation (about the nature of things) always takes place and on account of that there never arises a delusion the stage is always characterized by beneficial consequences resulting from a penetration into the nature of things.

(c) Prabhā — the Seventh Yoga-viewpoint :

ध्यानप्रिया प्रभा प्रायो नास्यां रुगत एव हि ।
तत्त्वप्रतिपत्तियुता विशेषेण शमान्विता ॥१७०॥

dhyānapriyā prabhā prāyo nāsyāṁ rug ata eva hi |
tattvapratipattiyutā viśeṣeṇa śamānvitā ||170||

The stage called *Prabhā* (i. e. one who occupies this stage constituting the seventh yoga-viewpoint) develops a liking for meditative concentration (of a medium type) and for that very reason there is usually no feeling of ailment (i. e, spiritual ailment) here; again, the stage is accompanied by an acceptance of the correct position as to the essential nature of things and more particularly by a feeling of calm.

[170] In this verse begins Haribhadra's account of the seventh yoga-viewpoint. Note that *dhyāna* (i. e. meditative concentration of a medium type) occupies seventh place in Patañjali's list of spiritual qualifications, 'acceptance' seventh place in Bhagavaddatta's list, while 'non-ailment' seventh place in Bhadanta Bhāskara's list. An alternative reading for '*viśeṣeṇa śamānvitā*' is '*satpravṛttipadāvahā*' ; in that case the later half of the verse will mean : again, the stage is accompanied by an acceptance of the correct position as to the essential nature of things and is conducive to *mokṣa*'.

ध्यानजं सुखमस्यां तु जितमन्मथसाधनम् ।
विवेकबलनिर्जातं शमसारं सदैव हि ॥१७१॥

dhyānajaṁ sukham asyāṁ tu jitamanmathasādhanam /
vivekabalanirjātaṁ śamasāraṁ sadaiva hi //171//

In this stage one enjoys the bliss born of meditative concentration, a bliss which registers victory over the factors responsible for the rise of cupidity, which is a consequent of the power of discriminatory knowledge, which is always predominantly calm.

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।
एतदुक्तं समासेन लक्षणं सुखदुःखयोः ॥१७२॥

sarvaṁ paravaśaṁ duḥkhaṁ sarvam ātmavaśaṁ sukkam /
etad uktaṁ samāsena lakṣaṇaṁ sukha-duḥkhayoḥ //172//

Whatever lies in the power of other is of the nature of pain, whatever lies in one's own power is of the nature of pleasure — these in brief are the respective definitions of pain and pleasure.

पुण्यापेक्षमपि ह्येवं सुखं परवशं स्थितम् ।
ततश्च दुःखमेवैतत् तल्लक्षणनियोगतः ॥१७३॥

puṇyāpekṣam api hy evaṁ sukhaṁ paravaśaṁ sthitam /
tataś ca duḥkham evaitat tallakṣaṇaniyogataḥ ///173//

Viewed thus even that pleasure which is a consequence of virtuous acts proves to be dependent on something other than itself; hence in accordance with the definition (just formulated) this pleasure has to be treated as but pain.

(173) An alternative — and better attested (because quoted by Yaśovijaya in the Dvātriṁśaddvātriṁśikā 24. 19) — reading for *'tallakṣaṇaniyogataḥ'* is *'dhyānajaṁ tāttvikaṁ sukhaṁ'*; in that case the later half of the verse will mean: 'hence this pleasure is in fact but pain while real pleasure is that born of meditative concentration'.

ध्यानं च निर्मले बोधे सदैव हि महात्मनाम् ।
क्षीणप्रायमलं हेम सदा कल्याणमेव हि ॥१७४॥

dhyānaṁ ca nirmale bodhe sadaiva hi mahātmanām /
kṣīṇaprāyamalaṁ hema sadā kalyāṇam eva hi //174//

On account of their understanding having been freed from all defilement the great souls are always in possession of meditative concentration; certainly, a piece of gold rid of its (admixture of) impurities is always good to look at.

सत्प्रवृत्तिपदं चेहासङ्गानुष्ठानसङ्गतम् ।
महापथप्रयाणं यदनागामिपदावहम् ॥१७५॥

प्रशान्तवाहितासंज्ञं विसभागपरिक्षयः ।
शिववर्त्म ध्रुवाध्वेति योगिभिर्गीयते ह्यदः ॥१७६॥

एतत्प्रसाधयत्याशु यद्योग्यस्यां व्यवस्थितः ।
एतत्पदावहैषैव तत्तत्रैतद्विदां मता ॥१७७॥

satpravṛttipadaṁ cehāsaṅgānuṣṭhānasaṅgatam /
mahāpathaprayāṇaṁ yad anāgāmipadāvaham //175//

praśāntavāhitāsaṁjñaṁ visabhāgaparikṣayaḥ /
śivavartma dhruvādhveti yogibhir gīyate hy adaḥ //176//

etat prasādhayaty āśu yad yogy asyāṁ vyavasthitaḥ /
etatpadāvahaiṣaiva tat tatraitadvidāṁ matā //177//

That advanced state of spiritual development which may be called the state of a detached performance of actions, which is something akin to a journey on the Great path (i. e. on the path of *mokṣa*), which is conducive to the state of no-return (i. e. to the state of *mokṣa*), which

the yogins have designated by names like *Praśāntavāhitā*, *Viśabhāgaparikṣaya*, *Śivavartman*, *Dhruvādhvan*, this state is realized by the *yogin* who occupies the stage (i. e. the yoga-viewpoint) in question and the experts on the matter maintain that this stage is alone competent to bring about this state.

[176] These different names (i. e. *Praśāntavāhitā*., etc.) — current in different circles — represent the penultimate stage of the multistaged process of meditative concentration. As Yaśovijaya informs us (in the Dvātrimśaddvātrimśikā 24. 55) the word *praśāntavāhitā* was empolyed by the Sāṅkhyas, *visabhāgaparikṣaya* by the Buddhists, *śivavartman* by the Śaivas and *dhruvādhvan* by the Mahāvratikas.

(d) Parā — the Eighth Yoga-viewpoint:

समाधिनिष्ठा तु परा तदासङ्गविवर्जिता ।
सात्मीकृतप्रवृत्तिश्च तदुत्तीर्णाशयेति च ॥१७८॥

samādhiniṣṭhā tu parā tadāsaṅgavivarjitā /
sātmīkṛtapravṛttiś ca taduttīrṇāśayeti ca //178//

The stage called Parā (i. e. one who occupies this stage constituting the eighth yoga-viewpoint) is engaged in meditative concentration (of a supreme type), is free from all attachement for this concentration even, has all one's practical endeavours undertaken in a manner that is absolutely natural, and has gone beyond that state where mind is affected by everyday likes and dislikes.

[178] In this verse begins Haribhadra's account of the eighth yoga-viewpoint. Note that *samādhi* (i. e. meditative concentration of a supreme type) occupies eighth place in Patañjali's list of spiritual qualifications, 'implementation' (synonym for 'practical endeavour') eighth place in Bhagavaddatta's list, 'non-attachment' eighth place in Bhadanta Bhāskara's list.

निराचारपदो ह्यस्यामतिचारविवर्जितः ।
आरूढारोहणाभावगतिवत् त्वस्य चेष्टितम् ॥१७९॥

nirācārapado hy asyām aticāravivarjitaḥ /
ārūḍhārohaṇābhāvagativat tv asya ceṣṭitam //179//

This is a stage of no code of conduct and one free from the violation of the noble man's code of conduct; the behaviour of the man occu-

pying this stage is like that of one who having reached the top (of a hill, say) does no mounting.

रत्नादिशिक्षादृग्भ्योऽन्या यथा दृक् तन्नियोजने ।
तथाऽऽचारक्रियाऽप्यस्य सैवाऽन्या फलभेदतः ॥१८०॥

ratnādiśikṣādṛgbhyo'nyā yathā dṛk tanniyojane /
tathā''cārakriyā'py asya saivā'nyā phalabhedataḥ //180//

Just as the man who deals in jewellery has a different view of jewels from one who is under training for the jewellery-business, similarly the behaviour of the man occupying the stage in question, even if outwardly identical with that of ordinary people, has a different aim in view.

तन्नियोगान्महात्मेह कृतकृत्यो यथा भवेत् ।
तथाऽयं धर्मसंन्यासविनियोगान्महामुनिः ॥१८१॥

tanniyogān mahātmeha kṛtakṛtyo yathā bhavet /
tathā'yaṁ dharmasaṁnyāsaviniyogān mahāmuniḥ //181//

Just as the fortunate man when he has become a full-fledged dealer in jewellery thinks he has reached the end of his endeavours (of the trainig period), so also is the feeling of the great sage who is practising the discipline called 'renunciation of virtues'.

[181] In this verse Haribhadra says that the person upholding the eighth yoga-viewpoint starts realizing the process called 'renunciation of virtues' (meaning 'renunciation of *kṣāyopaśamika* virtues'). This might prove that the eighth yoga-viewpoint of Haribhadra runs parallel to the *guṇasthānas* Eighth onwards of the traditional Jaina scheme. For we have seen that the process of renouncing the *kṣāyopaśamika* virtues begins in the Eighth *guṇasthānaka* and is completed in the Twelfth. Similarly this yoga-viewpoint seems to run parallel to '*yoga* by self-exertion' of the threefold gradation of *yoga*, for 'renunciation of virtues' signifies the advent also of '*yoga* by self-exertion'.

द्वितीयापूर्वकरणे मुख्योऽयमुपजायते ।
केवलश्रीस्ततश्चास्य निःसपत्ना सदोदया ॥१८२॥

dvitīyāpūrvakaraṇe mukhyo'yam upajāyate /
kevalaśrīs tataś cāsya niḥsapatnā sadodayā //182//

'Renunciation of virtues' in the strict sense of the phrase takes place at the time of the second *apūrvakaraṇa*, and thereafter the man attains the glory of omniscience that is unrivalled (i. e. unobstructed) and ever-shining.

[182] In this verse Haribhadra explicitly states that the process called 'renunciation of virtues' begins at the time of the second *apūrvakaraṇa*, i. e. it begins with the Eighth *guṇasthāna*. Again, Haribhadra here notes that on having realized the process of 'renouncing virtues' one becomes an omniscient. This might suggest that the range of the eighth yoga-viewpoint extends upto the Fourteenth *guṇasthāna*— for the Thirteenth and Fourteenth *guṇasthānas* are characterized by omniscience. As a matter of fact, it would be but natural to expect that the range of the last Yoga-viewpoint of Haribhadra should extend upto the last *guṇasthāna* of the traditional Jaina scheme.

स्थितः शीतांशुवज्जीवः प्रकृत्या भावशुद्धया ।
चन्द्रिकावच्च विज्ञानं तदावरणमभ्रवत् ॥१८३॥

sthitaḥ śītāṁśuvaj jīvaḥ prakṛtyā bhāvaśuddhayā |
candrikāvac ca vijñānaṁ tadāvaraṇam abhravat ||183||

With his nature essentially and really pure a soul stands comparable to moon, his consciousness to moonlight, the veil obscuring his consciousness to clouds.

घातिकर्माभ्रकल्पं तदुक्तयोगानिलाहतेः ।
यदाऽपैति तदा श्रीमान् जायते ज्ञानकेवली ॥१८४॥

ghātikarmābhrakalpaṁ taduktayogānilāhateḥ |
yadā'paiti tadā śrīmān jāyate jñānakevalī ||184||

When his *ghātin* type of *karmas* that are comparable to clouds have been swept aside by the above-described *yoga* that is comparable to winds the man, shining in glory, becomes omniscient.

क्षीणदोषोऽथ सर्वज्ञः सर्वलब्धिफलान्वितः ।
परं परार्थं संपाद्य ततो योगान्तमश्नुते ॥१८५॥

kṣīṇadoṣo'tha sarvajñaḥ sarvalabdhiphalānvitaḥ |
paraṁ parārthaṁ saṁpādya tato yogāntam aśnute ||185||

This man, who is freed from all spiritual defilements, is omniscient, and is in possession of all that one might possibly aspire after, now seeks to bestow supreme benefits on others and then reaches the culminating point of *yoga*.

[183-85] In these verses Haribhadra offers the traditional Jaina account and explanation of omniscience which a man is supposed to acquire on reaching the Thirteenth *guṇasthāna*. The Jaina tradition maintains that a

man is prevented from being an omniscient by the *jñānāvaraṇīya-* and *darśanāvaraṇīya-karmas* which he has accumulated in the beginningless series of lives — just as he is prevented from having an absolutely blameless character by the *mohanīya-karmas* thus accumulated; in the same manner, the explanation continues, a man is prevented from being omnipotent by the *antarāya karmas* he has accumulated in the beginningless series of lives. Again, this tradition maintains that the *mohanīya-karmas* are entirely got rid of by the time the man reaches the Twelfth *guṇasthāna* while the *jñānāvaraṇīya-* , *darśanāvaraṇīya-* and *antarāya- karmas* are entirely got rid of by the time he reaches the Thirteenth *guṇasthāna;* in other words, a man becomes an absolutely blameless character in the Twelfth *guṇasthāna* while he becomes omniscient as well as omnipotent in the Thirteenth. And since the attainment of Fourteenth (and hence *mokṣa*) becomes a possibility only after the Thirteenth *guṇasthāna* is reached while the Thirteenth *guṇasthāna* is reached only after the *mohanīya-*, *jñānāvaraṇīya-*, *darśanāvaraṇīya-* and *antarāya-karmas* are entirely got rid of. These four types of Karmas are designated *ghātin* (i. e. those marring the possibility of attaining *mokṣa*); [as against these, the remaining four types of *karmas* which last till the moment of attaining *mokṣa* are called *aghātin* (i. e. those not marring the possibility of attaining *mokṣa*). All these ideas were in the mind of Haribhadra while composing the present verses. Another idea present in his mind was that the man who reaches the Thirteenth *guṇasthāna* works for the benefit of others till the attainment of *mokṣa* (i. e. till the end of his life).

तत्र द्रागेव भगवानयोगाद् योगसत्तमात् ।
भवव्याधिक्षयं कृत्वा निर्वाणं लभते परम् ॥१८६॥

tatra drāg eva bhagavān ayogād yogasattamāt |
bhavavyādhikṣayaṁ kṛtvā nirvāṇaṁ labhate param ||186||

At this stage the Lord (i. e. the man in question), resorting to the highest type of *yoga* that cosists in the cessation of all bodily, mental and vocal operations, soon puts an end to the ailment called worldly existence and attains *mokṣa* in a true sense of the term (i. e. in the sense of a freedom from all possible involvement in the worldly existence).

[186] In this verse Haribhadra describes the meditative trance (of a very brief duration) which a man performs on the eve of attaining *mokṣa*, which is characterized by a cessation of all bodily, mental and vocal operations and which signifies the attainment of the Fourteenth *guṇasthāna*. Here ends the range of the eighth yoga-viewpoint of Haribhadra's scheme.

SECTION VI

THE NATURE OF MOKṢA

[Haribhadra's account of *yoga* as a means of developing an ideal human personality is perhaps over by the time he reaches the verse 186 (rather the verse 185). But as we have earlier noticed, in the eyes of Haribhadra himself the development of an ideal human personality is but a means of attaining *mokṣa* – conceived in the form of a cessation of the transmigratory cycle. He therefore adds to his account of the eight yoga-viewpoints a discussion on the nature of *mokṣa*. The discussion is divided into four parts, the first (verses 187–92) containing a reasoned statement of the Jaina position on the question, the second (verses 193–97) containing a reasoned refutation of the momentarist (i. e. Buddhist) position on the question, the third (verses 198–203) containing a reasoned refutation of the eternalist (i. e. Sāṅkhya) position on the question, and the fourth verses (204–6) recapitulating the Jaina position earlier introduced. It is not easy to assess the value of such a discussion–particularly when it occurs in a text like the present one with its catholic attitude on the questions pertaining to matters spiritual. The discussion reveals that the Jain, Buddhist and Sāṅkhya advocates of *mokṣa* cannot be made to adopt an unanimous position as to the nature of *mokṣa*, and that in its turn is because one's notion of *mokṣa* logically follows from one's metaphysical convictions. Of course, these advocates of *mokṣa* will declare with one voice that the attainment of *mokṣa* signifies a cessation of the transmigratory cycle, but this will be too slender a basis for that unanimity among the various theological orders which Haribhadra was aiming at. That is why we have earlier opined that a belief in *mokṣa* (and omniscience) should not have been made by Haribhadra the basis of his appeal for broad-mindedness. In any case the present discussion is somewhat out of tune with Haribhadra's crusade against sectarianism and metaphysics-mongering. For the rest it ought to be easy to see what Haribhadra is driving at in this part of his argument].

(a) The Author's Own View :

व्याधिमुक्तः पुमान् लोके यादृशस्तादृशो ह्ययम् ।
नाभावो न च नो मुक्तो व्याधिनाऽव्याधितो न च ॥१८७॥

vyādhimuktaḥ pumān loke yādṛśas tādṛśo hy ayam /
nābhāvo na ca no mukto vyādhinā'vyādhito na ca //187//

The case of this man (i. e. of the soul having attained *mokṣa*) is like the ordinary case of a man cured of an ailment; or neither can it be said that he has now gone out of existence, or that he has not been cured of his ailment or that he was not earlier sufferтng from this ailment-

भव एव महाव्याधिर्जन्ममृत्युविकारवान् ।
विचित्रमोहजननस्तीव्ररागादिवेदनः ॥१८८॥

bhava eva mahāvyādhir janmamṛtyuvikāravān |
vicitramohajananas tīvrarāgādivedanaḥ ||188||

The worldly existence is of the form of a terrible ailment which has got birth and death for its concomitant disturbances, which produces diverse types of delusion, and which causes acute sensation of attachment etc.

मुख्योऽयमात्मनोऽनादिचित्रकर्मनिदानजः ।
तथाऽनुभवसिद्धत्वात् सर्वप्राणभृतामिति ॥१८९॥

mukhyo'yam ātmano'nādicitrakarmanidānajaḥ |
tathā'nubhavasiddhatvāt sarvaprāṇabhṛtām iti ||189||

It is the chief ailment of a soul and is caused by the beginningless series of karmas of diverse types; for in the form described above it is directly experienced by all beings whatsoever.

एतन्मुक्तश्च मुक्तोऽपि मुख्य एवोपपद्यते ।
जन्मादिदोषविगमात् तददोषत्वसङ्गतेः ॥१९०॥

etanmuktaś ca mukto'pi mukhya evopapadyte |
janmādidoṣavigamāt tadadoṣatvasaṅgateḥ ||190||

Again, it is when cured of this ailment (i, e. of the worldly existence) that a man can chiefly be said to have been cured of an ailment; and when that has happened it becomes proper to say that the man now suffers from no disturbances caused by an ailment, for the disturbances like death etc. are now really gone.

तत्स्वभावोपमर्देऽपि तत्तत्स्वाभाव्ययोगतः ।
तस्यैव हि तथाभावात् तददोषत्वसङ्गतिः ॥१९१॥

tatsvabhāvopamarde'pi tattatsvābhāvyayogataḥ |
tasyaiva hi tathābhāvāt tadadoṣatvasaṅgatiḥ ||191||

Even though certain features that had characterized the soul till now have vanished from it it certainly retains its inherent nature and

on account of that it itself acquires certain new features; it is thus that a soul's freedom from disturbances is accounted for.

स्वभावोऽस्य स्वभावो यन्निजा सत्तैव तत्त्वतः ।
भावावधिरयं युक्तो नान्यथाऽतिप्रसङ्गतः ॥१९२॥

svabhāvo'sya svabhāvo yan nijā sattaiva tattvataḥ /
bhāvāvadhir ayaṁ yukto nānyathā'tiprasaṅgataḥ //192//

By the nature (Skt. *Svabhāva*) of a soul we mean its very being (Skt. *Sva-bhāva*), its self-existence, and this nature accompanies it so long as it lasts (i. e. always); if all this were not the case undesirable contingencies should arise.

[191-92] In these verses Haribhadra is emphasizing that a soul's giving up certain old features and taking up certain new ones is compatible with its retaining its inherent nature throughout. This will become further clear in his anti-momentarist arguments to be offered next. The momentarist is alleged to have maintained that a thing exists during one single moment while not existing during the remaining moments—the idea being that 'to exist' is a thing's nature during one single moment while 'not to exist' is its nature during the remaining moments. Against this Haribhadra argues that a thing can have but one nature throughout its career and that it is impossible for a thing whose nature is 'to exist' to become something whose nature is 'not to exist'.

(b) A Refutation of Absolute Momentarism:

अनन्तरक्षणाभूतिरात्मभूतेह यस्य तु ।
तयाऽविरोधान्नित्योऽसौ स्यादसन्वा सदैव हि ॥१९३॥

anantarakṣaṇābhūtir ātmabhūteha yasya tu /
tayā'virodhān nityo'sau syād asan vā sadaiva hi //193//

The disputant who maintains that 'not to exist in the moment immediately preceding the present one or in that immediately succeeding the present one' is the essential nature of an entity will have to grant that this entity is either eternal or non-existent, for either alternative is compatible with his thesis. [The entity will be eternal in case its nature is 'to exist', it will be non-existent in case its nature is 'not to exist']

स एव न भवत्येतदन्यथाभवतीतिवत् ।
विरुद्धं तन्नयादेव तदुत्पत्त्यादितस्तथा ॥१९४॥

sa eva na bhavaty etad anyathābhavatītivat /
viruddhaṁ tannayād eva tadutpattyāditas tathā //194//

The disputant in question might plead in self-defence: "We can well say 'this entity does not exist now' just as (on the rival's own showing) we can say 'this entity has become something different now'". But this will be a self-contradictory plea according to the disputant's own logic (inasmuch as the disputant submits that 'to be' and 'to be something different' are mutually contradictory characters while we submit that 'to be an entity' and 'not to exist' are mutually contradictory characters). Moreover, new difficulties will crop up if we raise questions about the origin etc. of this (allegedly non-existing) entity.

सतोऽसत्त्वे तदुत्पादस्ततो नाशोऽपि तस्य यत् ।
तन्नष्टस्य पुनर्भावः सदा नाशे न तत्स्थितिः ॥१९५॥

sato'sattve tadutpādas tato nāśo'pi tasya yat /
tannaṣṭasya punar bhāvaḥ sadā nāśe na tatsthitiḥ //195//

If an entity assumes the form of non-existence this non-existence will have an origin and hence also an end; and this in its turn means that an entity which is already destroyed comes into existence once more. On the other hand, if the destruction of the entity in question is ever-present the entity can never possibly exist.

स क्षणस्थितिधर्मा चेद् द्वितीयादिक्षणास्थितौ ।
युज्यते ह्येतदप्यस्य तथा चोक्तानतिक्रमः ॥१९५॥

sa kṣaṇasthitidharmā ced dvitīyādikṣaṇāsthitau /
yujyate hy etad apy asya tathā coktānatikramaḥ //196//

It might be said that the destruction in question is but the positive momentary entity arising next to the original (momentary) entity. But this statement will be tenable only in case this second entity does not last beyond a single moment. And then what we have said (viz. that the present disputant concedes the possibility of an entity assuming the form of non-existence) will retain its validity,

क्षणस्थितौ तदैवास्य नास्थितिर्युक्त्यसङ्गतेः ।
न पश्चादपि सा नेति सतोऽसत्त्वं व्यवस्थितम् ॥१९७॥

kṣaṇasthitau tadaivāsya nāsthitir yuktyasaṅgateḥ /
na paścād api sā neti sato'sattvaṁ vyavasthitam //197//

For if the destruction of a momentary entity means the positive entity arising next to the original entity it will certainly be untenable to say that this second moment does not contain the original entity but

it will not at all be untenable to say that the moments coming after this second moment do not contain this entity. And the present disputant will stand committed to the position that an entity assumes the form of non-existence (not in the next moment after the moment of its birth but in the moments coming after this next moment). [This will leave his position open to the difficulties urged in the verse 195].

[193-97] These anti-momentarist arguments of Haribhadra are somewhat obscure but fortunately the last three verses of the present sub-section are bodily taken from Haribhadra's own Śāstravārtā-samuccaya on which Yaśovijaya's commentary too is available. A perusal of Yaśovijaya's commentary on the Śāstravārtāsamuccaya verses 4.11-17 and 4.37 enables the reader to grasp Haribhadra's meaning. The verses 195-97 of the Yogadṛṣṭisamuccaya are the verses 4.12-14 of the Śāstravārtāsamuccaya. Hence it is that for the verses 196 and 197 we have here accepted Yaśovijaya's—rather than Dr. Mehta's – reading.

(c) A Refutation of Absolute Eternalism :

भवभावानिवृत्तावप्ययुक्ता मुक्तकल्पना ।
एकान्तैकस्वभावस्य न ह्यवस्थाद्वयं क्वचित् ॥१९८॥

bhavabhāvānivṛttāv apy ayuktā muktakalpanā /
ekāntaikasvabhāvasya na hy avasthādvayaṁ kvacit //198//

Similarly, it will be untenable to posit the state of *mokṣa* without first granting that the cessation of the state of worldly existence is a fact. But an entity that is uniformly of one nature (as is everything according to the proponents of absolute eternalism) cannot be characterized by the states.

तदभावे च संसारी मुक्तश्चेति निरर्थकम् ।
तत्स्वभावोपमर्दोऽस्य नीत्या तात्त्विक इष्यताम् ॥१९९॥

tadabhāve ca saṁsārī muktaś ceti nirarthakam /
tatsvabhāvopamardo'sya nītyā tāttvika iṣyatām //199//

In the absence of that (i. e. in the absence of anything being characterized by two states) it will be senseless to speak of a soul in bondage and one released. Hence logic demands that the disappearance of certain features from soul should be treated as a fact.

दिदृक्षाद्यात्मभूतं तन्मुख्यमस्य निवर्तते ।
प्रधानादिनतेर्हेतुस्तदभावान्न तन्नतिः ॥२००॥

didṛkṣādyātmabhūtaṁ tanmukhyam asya nivartate /
pradhānādinater hetus tadabhāvān na tannatiḥ //200//

Thus desire to see etc. are a soul's inherent features and they cease in a literal sense of the term; they are a case of the transformation of *prakṛti* etc. – so that this transformation comes to an end when they are no more.

[200] The reference is here to the Sāṅkhya position that *Prakṛti*– the basic principle of materiality – undergoes transformation in the form of the things of our everyday experience so long as and only so long as *Puruṣa* – the basic principle of consciousness – suffers from 'desire to see' etc.

अन्यथा स्यादियं नित्यमेषा च भव उच्यते ।
एवं च भवनित्यत्वे कथं मुक्तस्य संभवः ॥२०१॥

anyathā syād iyaṁ nityam eṣā ca bhava ucyate /
evaṁ ca bhavanityatve kathaṁ muktasya sambhavaḥ //201//

Otherwise, the transformation in question will prove to be an eternal operation while 'worldly existence' is a designation of this very transformation ; this means that the worldly existence will then prove to be an eternal operation. How will *mokṣa* become a possibility under conditions like these ?

अवस्था तत्त्वतो नो चेन्ननु तत्प्रत्ययः कथम् ।
भ्रान्तोऽयं किमनेनेति मानमत्र न विद्यते ॥२०२॥

avasthā tattvato no cen nanu tatpratyayaḥ katham /
bhrānto'yaṁ kim aneneti mānam atra na vidyate //202//

It might be said that the diversity of states (characterizing an entity) is not something real. But we ask how this diversity is experienced then. It might be replied that the experience in question is illusory and hence incapable of deciding the issue. Against this our submission is that there is no evidence in support of such a proposition (i. e. in support of the illusory character of the experience in question).

योगिज्ञानं तु मानं चेत् तदवस्थान्तरं तु तत् ।
ततः किं भ्रान्तमेतत् स्यादन्यथा सिद्धसाध्यता ॥२०३॥

yogijñānaṁ tu mānaṁ cet tadavasthāntaraṁ tu tat /
tataḥ kiṁ bhrāntam etat syād anyathā siddhasādhyatā //203//

It might be said that yogic knowledge provides the required evidence. But we point out that (the state of acquiring) yogic knowledge is itself a new state. One might ask us what we are driving at. Our reply is that

in that case this knowledge will itself be illusory. And if that be not so (i. e. if knowledge in question be not illusory) our position (that a real change of states is a possibility) stands vindicated.

(d) A Recapitulation of the Author's Own View :

व्याधितस्तदभावो वा तदन्यो वा यथैव हि ।
व्याधिमुक्तो न सन्नीत्या कदाचिदुपपद्यते ॥२०४॥

संसारी तदभावो वा तदन्यो वा तथैव हि ।
मुक्तोऽपि हन्त नो मुक्तो मुख्यवृत्त्येति तद्विदः ॥२०५॥

vyādhitas tadabhāvo vā tadanyo vā yathaiva hi /
vyādhimukto na sannītyā kadācid upapadyate //204//

saṁsārī tadabhāvo vā tadanyo vā tathaiva hi /
mukto'pi hanta no mukto mukhyavṛttyeti tadvidaḥ //205//

It is not logically tenable to apply the epithet 'one cured of an ailment' to one still suffering from this ailment, or to the absence of this one, or to someone else. Similarly, in case the epithet 'one released from the worldly bondage' is applied to one still suffering from this bondage', or to the absence of this one, or to someone else calling a soul a 'released one' will not mean that this soul is actually a released one—this is the declaration of those who are conversant with the matter.

क्षीणव्याधिर्यथा लोके व्याधिमुक्त इति स्थितः ।
भवरोग्येव तु तथा मुक्तस्तन्त्रेषु तत्क्षयात् ॥२०६॥

kṣīṇavyādhir yathā loke vyādhimukta iti sthitaḥ /
bhavarogy eva tu tathā muktas tantreṣu tatkṣayāt //206//

Just as in the ordinary life the man whose ailment is no more with him is called one released from this ailment, similarly the doctrinal text calls that soul a released one which formerly suffered from the ailment called worldly existence but which has this ailment with it no more.

SECTION VII

THE CONCLUDING REMARKS (MISCELLANEOUS)

[The verses 207–228 constitute Haribhadra's concluding remarks to the present text and they cover various topics of a rather miscellaneous sort. In the verse 207 we are informed that the material for this text has been collected from numerous writings on *yoga* (meaning perhaps writings on *yoga* belonging to numerous schools) and that it has been composed by the author with a view to refreshing his own memory. In the verse 208–209 it is contended that the text might be of some use to certain types of *yogins* as well (i. e. of use not only to the author) and the verses 210–13 describe these types of *yogins*. The types are two in number and in the course of describing the second type of *yogins* it is said that they already possess two *yamas* while seeking to acquire the remaining two as well and that they having first availed of the first 'unfailing circumstance' are later on rewarded with the remaining two as well. The verses 214–18 describe the four *yogins* in question and the verses 219–21 the three 'unfailing circumstances' in question. The verses 222–28 are of the nature of a parting exhortation in the course of which Haribhadra expresses hope that his text will not fall into the hands of incompetent persons and will be heartily received by the competent ones. This whole section is easy to follow but something may be said about the four types of *yogins*, the four *yamas* and the three 'unfailing circumstances'. Of the four types of *yogins*, *gotrayogins* are *yogins* just for the sake of name while the *kulayogins*, *pravṛttacakra–yogins* and *niṣpanna–yogins* seem to be the possessors of *yogas* that respectively correspond to '*yoga* by intention', '*yoga* by scripture' and '*yoga* by self–exertion' of the earlier description. For in that earlier description we were told that the possessors of '*yoga* by self–exertion' have no use for scriptural texts and here we are being told that the *niṣpanna–yogins* have no use for Haribhadra's text; and nothing seems to militate against identifying the *kula–yogin's* field of operation with that of '*yoga* by intention' and the *pravṛttacakra–yogin's* with that of '*yoga* by scripture' – even if, as we have seen, there are difficulties in determining the exact boundary between (and the spheres of) the two fields. As for the four *yamas* and three 'unfailing circumstances' Haribhadra's present description seems to suggest that the *kula–yogins* possess the first two *yamas* and the first 'unfailing circumstance' while the *pravṛttacakra–yogins* all the four *yamas* and all the three 'unfailing circumstances'. But much should not be made of this suggestion, for in the verse 21 the upholder of the

first yoga-viewpoint (who can only be a *kula-yogin*) was said to be a possessor of all the four *yamas* (unless *icchādika* there means not all the four *yamas* but only the first two) while in the verse 34 he was said to be a possessor of all the three ' unfailing circumstances '. After general introduction the verses of this section can be read as they stand.

(a) A General Remark About the Character of the Present Text :

अनेकयोगशास्त्रेभ्यः संक्षेपेण समुद्धृतः ।
दृष्टिभेदेन योगोऽयमात्मानुस्मृतये परः ॥२०७॥

anekayogaśāstrebhyaḥ saṁkṣepeṇa samuddhṛtaḥ /
dṛṣṭibhedena yogo'yam ātmānusmṛtaye paraḥ //207//

Out of numerous texts on *yoga* this chief *yoga*—diversified according to the viewpoints adopted—has been derived by me briefly and for the sake of refreshing my own memory.

(b) The Four Types of Yogins :

कुलादियोगभेदेन चतुर्धा योगिनो यतः ।
अतः परोपकारोऽपि लेशतो न विरुध्यते ॥२०८॥

kulādiyogabhedena caturdhā yogino yataḥ /
ataḥ paropakāro'pi leśato na virudhyate //208//

However since *yogins* are of four types viz. *kula-yogins* etc., it will not be improper even to expect that this (attempt of mine) will be of some help to others as well.

कुलप्रवृत्तचक्रा ये त एवास्याधिकारिणः ।
योगिनो न तु सर्वेऽपि तथाऽसिद्ध्यादिभावतः ॥२०९॥

kulapravṛttacakrā ye ta evāsyādhikāriṇaḥ /
yogino na tu sarve'pi tathā'siddhyādibhāvataḥ //209//

Among the *yogins* only those who belong to the types called *kula-yogins* and *pravṛttacakra-yogins*—and not all the (four) types of them — are entitled to study this work of mine; for in the case of the remaining types there are (obstacles like) under-qualification etc. (i. e. under-qualification in the case of *gotrayogins*, over-qualification in the case of *niṣpanna-yogins*).

ये योगिनां कुले जातास्तद्धर्मानुगताश्च ये ।
कुलयोगिन उच्यन्ते गोत्रवन्तोऽपि नापरे ॥२१०॥

ye yogināṁ kule jātās taddharmānugatāś ca ye /
kulayogina ucyante gotravanto'pi nāpare //210//

Those who are (deservedly) born in the families of *yogins* or (even when born elsewhere) who follow the *yagins'* code of conduct, only they are called *kula-yogins* and not also those in whose case the (remote) circumstances of birth are alone favourable for yoga-practice (these latter being called *gotra-yogins*).

सर्वत्राद्वेषिणश्चैते गुरुदेवद्विजप्रियाः ।
दयालवो विनीताश्च बोधवन्तो यतेन्द्रियाः ॥२११॥

sarvatrādveṣiṇaś caite gurudevadvijapriyāḥ /
dayālavo vinītāś ca bodhavanto yatendriyāḥ //211//

They (i. e. the *kula-yogins*) display enmity towards none, are devoted to the preceptors, the deities and the Brahmins, are kind-hearted, are humble, are possessed of understanding and have their senses under control.

प्रवृत्तचक्रास्तु पुनर्यमद्वयसमाश्रयाः ।
शेषद्वयार्थिनोऽत्यन्तं शुश्रूषादिगुणान्विताः ॥२१२॥

pravṛttacakrās tu punar yamadvayasamāśrayāḥ /
śeṣadvayārthino'tyantaṁ śuśrūṣādiguṇānvitāḥ //212//

On the other hand, the *pravṛttacakra-yogins* are already in possession of two types of *yama* while intensely aspiring to acquire the remaining two types, and they are also possessed of the meritorious qualities like desire to listen (to the scriptural texts) etc.

आद्यावञ्चकयोगाप्त्या तदन्यद्वयलाभिनः ।
एतेऽधिकारिणो योगप्रयोगस्येति तद्विदः ॥२१३॥

ādyāvañcakayogāptyā tadanyadvayalābhinaḥ /
ete'dhikāriṇo yogaprayogasyeti tadvidaḥ //213//

Moreover, having availed of the first 'unfailing circumstance' they have, through it, acquired the remaining two of them as well. That the *yogins* of this description (i. e. the *kula-yogins* and the *pravṛttacakra-yogins*) are entitled to perform yoga-experiment is the verdict of those who are an authority on these matters.

(c) The Four Types of Ethical Conduct :

इहाहिंसादयः पञ्च सुप्रसिद्धा यमाः सताम् ।
अपरिग्रहपर्यन्तास्तथेच्छादिचतुर्विधाः ॥२१४॥

ihāhiṁsādayaḥ pañca suprasiddhā yamāḥ satām /
aparigrahaparyantās tathecchādicaturvidhāḥ //214//

In this connection the five noble traits of character from non-injury down to non-greed (i e. non-injury, truthfulness, non-stealing, sex-control, non-greed) are well known among the cultured circles as *yama*, and so also are the four traits called '*yama* by intention' etc. (i. e. '*yama* by intention', '*yama* by activity', '*yama* by firmness', '*yama* by accomplishment)

तद्वत्कथाप्रीतियुता तथाऽविपरिणामिनी ।
यमेष्विच्छाऽवसेयेह प्रथमो यम एव तु ॥२१५॥

tadvatkathāprītiyutā tathā'vipariṇāminī /
yameṣv icchā'vaseyeha prathamo yama eva tu //215//

Of these four types of *yamas* the first (viz. '*yama* by intention') is to be viewed as consisting in a desire to practise *yamas*, a desire accompanied by a liking for stories relating to *yamas* and one that is not ill-digested (i. e. one that yields no harmful consequences in the long run).

सर्वत्र शमसारं तु यमपालनमेव यत् ।
प्रवृत्तिरिह विज्ञेया द्वितीयो यम एव तत् ॥२१६॥

sarvatra śamasāraṁ tu yamapālanam eva yat /
pravṛttir iha vijñeyā dvitīyo yama eva tat //216//

In this connection by 'activity' is meant the observance of *yamas* always and with a predominantly calm mind, and it is this activity that constitutes the second type of *yama* (viz. '*yama* by activity').

विपक्षचिन्तारहितं यमपालनमेव यत् ।
तत्स्थैर्यमिह विज्ञेयं तृतीयो यम एव हि ॥२१७॥

vipakṣacintārahitaṁ yamapālanam eva yat /
tat sthairyam iha vijñeyaṁ tṛtīyo yama eva hi //217//

Similarly, by 'firmness' is here meant the observance of *yamas* without a fear of possible violations, and it is this firmness that constitutes the third type of *yama* (viz. '*yama* by firmness ').

परार्थसाधकं त्वेतत् सिद्धिः शुद्धान्तरात्मनः ।
अचिन्त्यशक्तियोगेन चतुर्थो यम एव तु ॥२१८॥

parārthasādhakaṁ tv etat siddhiḥ śuddhāntarātmanaḥ /
acintyaśaktiyogena caturtho yama eva tu //218//

The observance of *yamas* on the part of a pure-hearted soul and in the interest of others, an observance that becomes possible owing to the

presence of an inscrutable capacity in the agent concerned, is called 'accomplishment', and it is this accomplishment that constitutes the fourth type of *yama* (viz. '*yama* by accomplishment').

(d) **The Three Types of Favourbale External Circumstances :**

सद्भिः कल्याणसम्पन्नैर्दर्शनादपि पावनैः ।
तथादर्शनतो योग आद्यावञ्चक उच्यते ॥२१९॥

sadbhiḥ kalyāṇasampannair darśanād api pāvanaiḥ /
tathādarśanato yoga ādyāvañcaka ucyate //219//

Coming in contact with the noble souls who have stocked in plenty the fruits of virtuous acts and whose very sight is purifying, and rightly appreciating what is commendable in them is called the first 'unfailing circumstance' (viz. 'unfailing contact').

तेषामेव प्रणामादिक्रियानियम इत्यलम् ।
क्रियाऽवञ्चकयोगः स्यान्महापापक्षयोदयः ॥२२०॥

teṣām eva praṇāmādikriyāniyama ity alam /
kriyā'vañcakayogaḥ syān mahāpāpakṣayodayaḥ //220//

A mere regular performance of acts like offering bows etc. in relation to these very noble souls—a performance that eliminates great sins—is called 'unfailing act' (i. e. the second 'unfailing circumstance').

फलावञ्चकयोगस्तु सद्भ्य एव नियोगतः ।
सानुबन्धफलावाप्तिर्धर्मसिद्धौ सतां मता ॥२२१॥

phalāvañcakayogas tu sadbhya eva niyogataḥ /
sānubandhaphalāvāptir dharmasiddhau satāṁ matā //221//

In connection with religious accomplishments, by 'unfailing fruit' (i. e. the third 'unfailing circumstance') the wise men understand the inevitable receiving from the noble souls of the fruits serially following one another (the series lasting till *mokṣa* is attained).

(d) **The Parting Exhortation :**

कुलादियोगिनामस्मान्मत्तोऽपि जडधीमताम् ।
श्रवणात् पक्षपातादेरुपकारोऽस्ति लेशतः ॥२२२॥

kulādiyoginām asmān matto'pi jaḍadhīmatām /
śravaṇāt pakṣapātāder upakāro'sti leśataḥ //222//

The *kula-yogins* etc. who are even more dull-witted than myself will be somewhat benefited as a result of listening to this work of mine; for example, this listening might generate in them a feeling of partisanship (for the theses advocated here).

तात्त्विकः पक्षपातश्च भावशून्या च या क्रिया ।
अनयोरन्तरं ज्ञेयं भानुखद्योतयोरिव ॥२२३॥

tāttvikaḥ pakṣapātaś ca bhāvaśūnyā ca yā kriyā /
anayor antaraṁ jñeyaṁ bhānukhadyotayor iva //223//

Now between a feeling of partisanship for a true thesis and an action performed without a feeling of enlightenment the difference is the same as that between the sun and a glow-worm.

खद्योतकस्य यत् तेजस्तदल्पं च विनाशि च ।
विपरीतमिदं भानोरिति भाव्यमिदं बुधैः ॥२२४॥

khadyotakasya yat tejas tad alpaṁ ca vināśi ca /
viparītam idam bhānor iti bhāvyam idaṁ budhaiḥ //224//

The light of glow-worm is meagre and perishing while that of the sun is of the opposite kind (i. e. is tremendous and lasting)—all this should be pondered over by the wise men.

श्रवणे प्रार्थनीयाः स्युर्न हि योग्याः कदाचन ।
यत्नः कल्याणसत्त्वानां महारत्ने स्थितो यतः ॥२२५॥

śravaṇe prārthanīyāḥ syur na hi yogyāḥ kadācana /
yatnaḥ kalyāṇasattvānāṁ mahāratne sthito yataḥ //225//

To the competent persons I need not address a request that they listen to my work, for the men of virtuous disposition are themselves always on the look out for great jewels (i. e. for good writings).

नैतद्विदस्त्वयोग्येभ्यो ददत्येनं तथापि तु ।
हरिभद्र इदं प्राह नैतेभ्यो देय आदरात् ॥२२६॥

naitadvidas tv ayogyebhyo dadaty enaṁ tathāpi tu /
haribhadra idaṁ prāha naitebhyo deya ādarāt //226//

And though the persons who know the matter do not offer it (i. e. a work like mine) to the incompetent ones, Haribhadra respectfully requests the former that they do not offer it to the latter.

अवज्ञेह कृताऽल्पाऽपि यदनर्थाय जायते ।
अतस्तत्परिहारार्थं न पुनर्भावदोषतः ॥२२७॥

avajñeha kṛtā'lpā'pi yad anarthāya jāyate /
atas tatparihārārthaṁ na punar bhāvadoṣataḥ //227//

Since in matters like these even slightest display of disrespect results in unfortunate consequences I have made the above request with a view to avoiding such consequences and not out of ill-will (towards those against whom the request is directed).

योग्येभ्यस्तु प्रयत्नेन देयोऽयं विधिनाऽन्वितैः ।
मात्सर्यविरहेणोच्चैः श्रेयोविघ्नप्रशान्तये ॥२२८॥

yogyebhyas tu prayatnena deyo'yaṁ vidhinā'nvitaiḥ /
mātsaryavirahenoccaiḥ śreyovighnapraśāntaye //228//

On the other hand, to the competent persons the duly equipped teachers should deligently offer it with a mind free from jealousy and with a view to eliminating the hindrances that might obstruct the path of welfare.

* * * * *

APPENDIX I

THE TREATMENT OF THE PROBLEMS OF YOGA IN THE YOGABINDU AND THE DVĀTRIṀŚADDVĀTRIṀŚIKĀ

One of the major peculiarities of the Yogadṛṣṭisamuccaya is the name given by the author to the subject-matter of his treatize. In common parlance the *yoga* signifies a systematic practice of meditative concentration, but that certainly is not the meaning – at least not the whole of the meaning—Haribhadra intends to attach to this word. To put it in a nutshell, by the word *yoga* Haribhadra means all such activity on a man's part as is conducive to his spiritual upliftment and the question arises as to why – and with what propriety – this usage was adopted by him. If reliance is placed on Haribhadra's own references there was present before him a huge mass of literature emanating from the different schools of thought and dealing with the same problems as Haribhadra takes up in his writings on *yoga*. May be the authors of this multishaded literature considered themselves to be an authority on *yoga* but it is also possible that Haribhadra calls them so for no reason other than that they happened to satisfy his definition of 'an authority on *yoga*.' However a query concerning this matter will be primarily historical and we need not enter into it just now. Our present purpose is to determine as precisely as possible the scope of enquiry of a work dealing with the problems af *yoga* as Haribhadra understood it. We think that in this connection our basic source-material ought to come from Haribhadra's Yogadṛṣṭisamuccaya and Yogabindu as also from the Dvātriṁśikās 10th–26th of Yaśovijaya's Dvātriṁśaddvātriṁśikā.[1] The Yogadṛṣṭisamuccaya along with a somewhat detailed analysis of its subject-matter is already before us. The Yogabindu may be said to represent that churning of the problem on Haribhadra's part whose net outcome were the theses propounded by him in the Yogadṛṣṭisamuccaya, while the subject-matter of both the Yogabindu and the Yogadṛṣṭisamuccaya was given a new systematic arrangement – at places also a further elucidation by Yaśovijaya in his Dvātriṁśikās in question. Hence a summary account-cum-analysis of the Yogabindu and of the Dvātriṁśikas 10th – 26th of the Dvātriṁśaddvātriṁśikā is being given below just to enable the reader to see in a better light the subject-matter of the Yogadṛṣṭisamuccaya.

I

A careful perusal of the Yogabindu should convince one that Haribhadra is here chiefly tackling three questions, viz.

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1. *Yogabindu*, L. D. Series. Ahmedabad, A. D. 1968; *Dvātriṁśaddvātriṁśikā*, Jaina Dharmaprasāraka Sabhā, Bhavnagar, Saṁ. 1966.

(i) What is good conduct and how to gradate the men of good conduct ?

(ii) What is the metaphysical explanation of good conduct on a man's part ?

(iii) How to reconcile the differences obtaining between the authorities dealing with the problem of good conduct ?

Thus when Haribhadra speaks of the five types of *yoga* Viz. *adhyātma, bhāvanā, dhyāna, samatā, vṛttisaṁkṣaya* he is in fact enumerating the types of good conduct as he conceives it. In the early part of the text (vv. 68 ff.)[1] *yoga* is practically identified with *adhyātma* (to the exclusion of the remaining four types) while in the concluding parts (vv. 379 ff.) it is practically identified with *adhyātma* and *vṛttisaṁkṣaya* (to the exclusion of the remaining three types). Now we can treat *adhyātma* as a near synonym for good conduct and here is Haribhadra's definition of it : " One who maintains propriety in all his dealings, ponders over the essential nature of things on the basis of the scriptural texts, and is much used to adopting the attitude of friendship etc (i. e. of friendship, compassion, joy and apathy) is considered to be a practiser of *adhyātma* by those who are an authority on the matter".[2] Elsewhere (vv. 370–404) we are offered three alternative accounts of *adhyātma* which respectively identify it with (i) *japa* (i. e. the muttering of a chant in praise of some deity), (ii) introspection, and (iii) deity–worship, confession of guilt and adopting the attitude of friendship etc. Practically speaking, *bhāvanā* stands for a constant practice of *adhyātma* (v. 360), *dhyāna* for meditative concentration (v. 362), *samatā* for not developing an attitude of attachment towards certain things and that of aversion towards certain others (v. 364). Lastly, *vṛttisaṁkṣaya* in essence means getting rid of the accumulated *karmas* and not accumulating new ones (v. 366). These details taken by themselves are not much important but they throw a flood of light on the working of Haribhadra's mind when we find him linking his present account of the types of *yoga* with his account of the types of human personalities.

According to the gradation adopted in the Yogabindu the human personalities may be divided into following types (arranged in such a manner that an earlier type is less elevated than a later one) :

(i) Welcomer of the worldly Existence (vv. 86–95)

(ii) *Apunarbandhaka* (vv. 178–251)

(iii) *Samyagdṛṣṭi* (vv. 252–351)

(iv) *Cāritrin* (vv. 352–56)

1. References to L. D. Series Edition (1968)

2. *aucityād vṛttayuktasya vacanāt tattvacintanam |*
maitryādisāram atyantam adhyātmaṁ tadvido viduḥ || (v.358)

Now Haribhadra tells us that the practice of *adhyātma* and *bhāvanā* on the part of a welcomer of the worldly existence is not genuine, their practice on the part of an *apunārbandhaka* or a *samyagdṛṣṭi* is practically genunine, while their practice on the part of a *cāritrin* is really genuine (vv. 369-70); as for *dhyāna, samatā* and *vṛttisaṁkṣaya* he says that a practice of them is possible only on the part of a *cāritrin* though this practice runs an uninterrupted course in the case of the comparatively more advanced *cāritrins* and a more or less interrupted course in the case of those less advanced (vv. 371-72). This scheme of classifying human personalities and characterizing their conduct can be better followed by the students of the Yogadṛṣṭisamuccaya if they forget what is here being said about the *samyagdṛṣṭi* ; for then the first four yoga-viewpoints of the Yogadṛṣṭisamuccaya will be found to characterize the *apunarbandhaka* of the Yogabindu and the last four yoga-viewpoints of the Yogadṛṣṭisamuccaya to characrerize the *cāritrin* of the Yogabindu. Perhaps Haribhadra became convinced that the presence of the type *Samyagdṛṣṭi* in the Yogabindu account of human personalities was anomalous, but there can be two opinions on the question. In any case, the only vital difference between the Yogabindu and Yogadṛṣṭisamuccaya accounts of human personalities is that former recognizes the type *Samyagdṛṣṭi* while the latter does not.

We have just seen that *dhyāna*, *samatā* and *vṛttisaṁkṣaya* are the characteristic activities of *cāritrin* of the Yogabindu account. Now it is because *dhyāna* and *samatā* (or something akin to it) characterize also the last four yoga-viewpoints of the Yogadṛṣṭisamuccaya account we have found it possible to institute an almost exact parallelism between the *cāritrin* of the Yogabindu and the last four yoga-viewpoints of the Yogadṛṣṭisamuccaya. But what about *vṛttisaṁkṣaya* ? Really speaking, *vṛttisaṁkṣaya* is not a quality of human character but a concept that proves useful in giving an account of the *cāritrin* (or of the last four yoga-viewpoints) in terms of the tenets of the Karma doctrine of the Jainas. (For all practical purposes *vṛttisaṁkṣaya* can be equated with *Karma-kṣaya*). When we say that one of the three chief questions tackled in the Yogabindu pertains to 'a metaphysical explanation of good conduct on a man's part' we are in fact referring to the question of giving an account of human conduct in terms of the tenets of the Karma doctrine of the Jainas. In the Yogabindu such an account is expressly given (in vv. 164-72) and frequently defended while in the Yogadṛṣṭisamuccaya it is simply presupposed and not elaborated for the fear of duplicatirg the Yogabindu-account but may be also for the fear of appearing to indulge in sectarian mataphysics-mongering.

Lastly, we come to the third question of the Yogabindu – viz. that of reconciling the differences obtaining between the authorities dealing with the problems of good conduct. Haribhadra must have felt that these differences pertain not so much – perhaps not at all – to the problems of good conduct as such as to those related to the 'metaphysics' of good conduct. Hence it is that we occasionally find (e. g. in vv. 100–108) him comparing and contrasting the tenets of the Karma-doctrine of the Jainas with the corresponding tenets of other schools. This ultimately leads him to undertake a refutation of the Buddhist and Sāṅkhya positions on the question of omniscience (vv. 438 - 57), of the Buddhist doctrine of no-soul (vv. 476–77), of Sāṅkhya eternalism (vv. 478 – 89), of Vedānta nondualism (vv. 513–23) etc. – a refutation having little direct bearing on ethical problems. Much of this discussion finds no place and rightly in the Yogadṛṣṭisamuccaya but a brief refutation of Buddhist momentarism and Sāṅkhya eternalism occurs here too by mistake as it were. In any case, as a result of Haribhadra's studied avoidance of metaphysical controversies in the Yogadṛṣṭisamuccaya his appeal for eschewing theological sectarianism – which makes its appearance here as in the Yogabindu – sounds more sincere here than in the Yogabindu.

II

The *Dvātriṁśikās* 10th – 26th of Yaśovijaya's Dvātriṁśaddvātriṁśikā have their own value for a student of the Yogadṛṣṭisamuccaya. All these *dvātriṁśikās* deal with the problems of *yoga* in Haribhadra's sense of the word and they literally borrow the major part of their material either from the Yogabindu and its commentary or from the Yogadṛṣṭi-samuccaya and its commentary. For the present let us ignore the *dvātriṁśikās* 11th, 20th, 25th and 26th in which for the most part Yaśovijaya either criticizes or endorses – mainly doing the former—certain positions upheld by Patañjali but left unnoticed by Haribhadra (the very title of the 11th *dvātriṁśikā* being Pātañjala-yogalakṣaṇa). Of the remaining thirteen *dvātriṁśikās* the 10th – 18th (barring of course, the 11th) are based on the material borrowed from the Yogabindu (and its commentary), the 21st – 24th on that borrowed from the Yogadṛṣṭisamuccaya (and its commentary) while the 19th is based on that borrowed from both.

Now the very fact that a logician of Yaśovijaya's acumen could thus bring together in one writing the material borrowed from the Yogabindu and the Yogadṛṣṭisamuccaya should be enough to dispel the likely apprehension that the Haribhadrian writings in question are mutually divergent in any important respect. Such an apprehension might arise from the fact that the ideal human personality is divided by

Haribhadra into three broad grades – viz. *apunarbandhaka*, *samyagdṛṣṭi* and *Cāritrin* – in the Yogabindu and into two such grades—viz. the first four yoga-viewpoints and the last four yoga-viewpoints – in the Yogadṛṣṭisamuccaya. Yaśovijaya seems to have taken special care to allay this apprehension. And the distinctive feature of his thinking on the question is his hint that this kind of difficulty arises even in the case of the Yogabindu taken singly. For in the Yogabindu in the course of his detailed account of the *apunarbandhaka* and the *samyagdṛṣṭi* Haribhadra makes it amply clear that good conduct on the former's part is only practically genuine while that on the latter's part is really genuine. (v. 203) ; but later on he maintains that good conduct on the part of an *apunarbandhaka or a samyagdṛṣṭi* is only practically genuine while that on the part of a *cāritrin* is really genuine (v. 369)[3]. That is to say, the status of a *samyagdṛṣṭi* is somewhat anomalous in the Yogbindu itself. By way of removing the anomaly Yaśovijaya virtually comes out with a ruling to the effect that in those cases where a *samyagdṛṣṭi* is said to exhibit a really genuine good conduct the fact taken into consideration is that he is free from the *udaya* of the *anantānubandhikaṣāyakarmas* while in those cases where he is said to exhibit only a practically genuine good conduct the fact taken into account is that he is under the sway of the *udaya* of the remaining three types of *kaṣāya-karmas*. [*bhinnagranther vidāritatīvrarāgadveṣapariṇāmasya tu bhāvato yogaḥ sambhavati/ ... apunarbandhakasya tu na sārvadikas tathāpariṇāma iti dravyata eveti // Dvātriṁśad. 14. 16 // nanu samyagdṛṣṭiparyantam anyatra dravyayoga evocyate katham atra bhāvato'yam ukta iti cec cāritraparipanthinām anantānubandhinām apagame tadguṇaprādurbhāvaniyama iti niścayāśrayaṇāt .... // Dvātriṁśad. 14. 18 //*]

Yaśovijaya's way of looking at the things has far-reaching implications, for it enables us to see as the parts of a harmonious whole the traditional Jaina position on the question, the two positions maintained by Haribhadra in the Yogbindu. and the one maintained by him in the Yogadṛṣṭisamuccaya.[4] In this background we can see why Yaśovijaya found it extremely easy to apply to the eight yoga view-

3. Really speaking, the verse in question is silent about the *Samyagdṛṣṭi* but since Yaśovijaya (in the Dvātriṁśaddvātriṁśikā 19.14) accepts the commentator's suggestion that *Apunarbandhaka* here means *Apunarbandhaka* as well as *Samyagdṛṣṭi* the above account of the working of Yaśovijaya's mind is not affected by the discrepancy,

4. Little wonder that Yaśovijaya could confidently declare that *yoga* signifies absolutely nothing over and above what the Jaina tradition had known under the heads *samiti* and *gupti* (i. e. the moral dos and don'ts).

   [*samitiguptīnāṁ prapañco.......yoga ucyate/ na hi samitiguptivibhinnasvabhāvo yogapadārtho'tiriktaḥ ko'pi vidyate// Dvātriṁśad. 18.30//*]

points of the Yogadṛṣṭisamuccaya the distinction between the 'practically genuine' and the 'really genuine' – an application which was obviously allowed by Haribhadra's account of the yoga-viewpoints but was not actually made by him. [*mitrādyā api dṛṣṭayaś catasraḥ, kiṁ punaḥ sthirādyā ity apy arthaḥ / mārgābhimukhabhāvena......dravyayogatayā mokṣayojanaṁ kurvate // Dvātriṁśad. 20.31 //*]

This again explains why Yaśovijaya could accommodate in one single *dvātriṁśikā* the material that lay scattered in the body of the Yogabindu and the Yogadṛṣṭisamuccaya and could be utilized in gradating human personalities; this is the *dvātriṁśikā* 19th whose title is Yogaviveka and about which we have earlier noticed that it borrows its material from both the Yogabindu and the Yogadṛṣṭisamuccaya. The immediately preceding *dvātriṁśikā* – with the title Yogabheda – is devoted to the Yogabindu classificaton of *yoga* into *adhyātma*, *bhāvanā*, *dhyāna*, *samatā* and *vṛttisaṁkṣaya*. Yaśovijaya must have realized that the information conveyed by this classification will also help the reader in better appreciating the contents of the Yogadṛṣṭisamuccaya when a general account of *yoga* is almost absent (a minor exception being the verse 17 which defines 'viewpoint'); hence his placing the *dvātriṁśikā* on *yogabheda* just before that on *yogaviveka* and making both form a kind of connecting link between the earlier *dvātrimiśikās* based on the Yogabindu and the later ones based on the Yogadṛṣṭisamuccaya.

The 10th *dvātriṁśikā* with the title Yogalakṣaṇa is also of use to a student of the Yogadṛṣṭisamuccaya even if its material is borrowed from the Yogabindu. For here Yaśovijaya discusses three main questions – viz. (i) What is wrong with the religious performances of a 'welcomer of the worldy existence'? (ii) What is the metaphysical explanation of a man entering the path of good conduct, and (iii) what is the mutual relationship between enlightenment and action? The second question is of use to a student of the Yogadṛṣṭisamuccaya simply because it is discussed there too, but the first and third are useful in a different manner. The Yogadṛṣṭisamuccaya account of the 'welcomer of the worldly existence' makes no mention of his religious performances and so the transition from it to the account of the first four yoga-viewpoints sounds somewhat abrupt. This transition is made smoother in case we are told – as in the Yogabindu and in the *dvātriṁśikā* under consideration – that the 'welcomer of the worldly existence' might also possibly undertake religious performances but that they will serve no purpose because this man lacks enlightenment. And by raising the general question of enlightenment *versus* action Yaśovijaya has given us a sort of permanent clue—so to say–for unravelling the intricacies of all discussions on the gradation of human personalities. Some further

help in the same direction comes from the *dvātriṁśikās* 12th and 13th and this as follows. In the Yogabindu Haribhadra has spoken of *pūrvasevā* conceived as the preliminary phase of a man's journey on the path of good conduct and the constituent elements of it are four, viz. (1) worship of the preceptor, deties etc., (2) gentlemanly behaviour, (3) penance, and (4) non-antipathy towards *mokṣa*. Now in the *dvātriṁśikā* 12th—with the title Pūrvaseva – Yaśovijaya discusses these four constituent elements of *Pūrvasevā* in a general fashion and he devotes the 13th with the title Muktyadveṣa – to the fourth of these exclusively. This highlights the importance Haribhadra–and following him Yaśovijaya – wishes to attach to the quality of character called 'non-antipathy towards *mokṣa*' – a quality which is woefully absent in the 'welcomer of the worldly existence and is definitely present in the *Apunarbhandhaka* (to say nothing of the *Samyagdṛṣṭi* and the *Cāritrin*).

The remaining four *dvātriṁśikās* based on the material borrowed from the Yogabindu—i. e. the *dvātriṁśikās* 14th–17th contain what may be called the cream of this text of Haribhadra; for the 14th– with the title Apunarbandhaka – discusses the nature of an *Apunarbandhaka*, the 15th—with the title Samyagdṛṣṭi—discusses the nature of *Samyagdṛṣṭi*, the 16th—with the title Īśvarānugraha– discusses the problem of divine grace, while the 17th—with the title Daivapuruṣakāra—discusses the problem of fate *versus* perseverence.

As has been noted earlier, the *dvātriṁśikās* with the 21st – 24th borrow their material from the Yogadṛṣṭisamuccaya ; of these, the 21st–with the title Mitrā – discusses the first yoga-viewpoint, the 22nd—with the title Tārāditraya – discusses the nature of the second, third and fourth yoga-viewpoints, the 23rd—with the title Kutarkagrahanivṛtti—argues against logic-chopping, while the 24th—with the title Saddṛṣṭi—discusses the last four yoga-viewpoints.

Even a mere mention of the tittle of these *dvātriṁśikās* of Yaśovijaya should enable us to form an idea of the most important topics Haribhadra sought to cover in his treatment of *yoga*.

APPENDIX II

A HINT FOR THE HISTORICO-COMPARATIVE STUDY OF THE YOGADṚṢṬISAMUCCAYA

The cultural activities in ancient and medieval India were on the whole conducted under the supreme guidance of a theological tradition and chief among such traditions were three, viz. the Brahmanical, Buddhist and Jaina (each again divided into sects and sub-sects). Thus whatever books were written in those times—barring those on purely technical topics like mathematics, astronomy, grammar, lexicography – had a sectarian-theological stamp fixed on their face, so to say. Naturally enough, there could be no mistaking about the theological hue of a book in case it dealt with theological or metaphysical matters but uncertainties could possibly arise in case it dealt with purely ethical matters (the Tamil Classic Kural being a case in point). For the present, however, we are concerned with that type of literature where ethical matters stood intermixed with theological and metaphysical matters and where semi-popular mode of exposition had been adopted —these being the characterizing features of Haribhadra's Yogadṛṣṭisamuccaya (also of his Yogabindu, if not of his other writings on *yoga*). The most outstanding work of this category emanating form the Brahmaical tradition is the Bhagavadgītā. For various reasons it might not be possible to point out a single Buddhist work that would be a fit match for the Gītā but Śāntideva's Bodhicaryāvatāra is certainly a great work belonging to the category in question. As already hinted, in the works of this category theological, metaphysical and ethical matters were brought in close connection with each other and discussed together; (to use the terminology popularized by the Gītā, these works jointly dealt with the problems of *bhakti-yoga, jñāna-yoga* and *karma-yoga).* Now, Haribhadra's Yogadṛṣṭisamuccaya (as also his Yogabindu) even if falling in this broad category, exhibit certain unique features.

So far as ethical questions were concereed even the Brahmanical works like the Gītā and the Buddhist works like the Bodhicaryāvatāra maintained positions that were on the whole liberal (because humanitarian), but on the questions of theology and metaphysics they argued as if the positions they defended were alone valid. As for the metaphysical questions Haribhadra too seems to be convinced that the last word on them has beed said by the Jaina tradition – though he makes deliberate and sustained efforts to see if the positions maintained in this connection

by other can be shown to resemble those maintained by his own tradition. But in sharp contrast to the authors with whom we are compraing him Haribhadra openly comes out against theological sectarianism, and here lies the most unique feature of his writings on *yoga*– particularly of the Yogadṛṣṭisamuccaya and Yogabindu.

As a logical corollary to his aversion – perhaps growing aversion – to theological narrow-mindedness Haribhadra was compelled to lay more emphasis on things that united the various theological orders than on those that divided them. Hence it is that tendency to avoid metaphysical controversies is more marked in the Yogadṛṣṭisamuccaya (a later work) than in the Yogabindu (an earlier work)—a circumstance owing to which the anti-sectarian arguments of the former are more telling than those of the latter. However, even while thus gradually dissociating himself from metaphysical speculations Haribhadra did not think it proper to put greater and greater emphasis on the questions of ethics – questions around which it was really possible to build a stable unity of the people belonging to various theological orders. As a matter of fact, Haribhadra's treatment of ethical questions is perhaps poorer both in comparison to that of a work like the Gītā and in comparison to that of a work like the Bodhicaryāvatāra. The reason for this unfortunate state of affairs is Haribhadra's feeling that a general faith in the doctrines—rather dogmas – of *mokṣa* and omniscience is sufficient to demolish all barriers separating man from man, and in this, we are afraid, he was mistaken. We do not deny that the doctrines of *mokṣa* and omniscience were upheld in common by almost all those theological orders which Haribhadra sought to unite; our point is that they did not constitute the most formidable plank of the platform of unity. But when all is said and done, ungrudging praise remains due to Haribhadra for his having sown the seed of a genuine type of humanism at a time when theological bigotary was the order of the day.

YOGAVIṀŚIKĀ

INTRODUCTION

The Yogaviṁśikā is one of the twenty Prakrit tracts (each containing 20 verses) that Ācārya Haribhadra wrote with a view to popularizing his ideas on certain ethical, religious and metaphysical problems of a rather miscellaneous character. On the other hand, it is one of the four texts (the two major ones being in Sanskrit and the two minor ones in Prakrit) that the same Ācārya wrote on what he calls *yoga*. This preliminary information should somewhat enable us to assess the worth of this text.

Haribhadra's use of the word *yoga* is in a way peculiar to him. For he makes it to stand for all that he considers to be noble in man's character. Thus in each and every department of worthwhile human activity Haribhadra would distinguish between a Yogic (= noble, proper) manner of doing things and a non-Yogic (= ignoble, improper) manner. In his writings on Yoga Haribhadra is most usually grappling with the problems of ethics (i. e. social conduct) and religion – to a lesser extent with those of metaphysics. The underemphasis on the problems of mataphysics is perhaps natural; for in adopting a metaphysical position one ordinarily acts in a correct or an incorrect fashion and seldom in a noble or an ignoble fashion, while the science of *Yoga* as Haribhadra conceives it ought to concern itself with the problem of nobility or otherwise of human acts. Be that as it may, in the Yogaviṁśikā Haribhadra develops his central thesis by way of distinguishing between a yogic and a non-yogic manner of undertaking religious observances (while always keeping in mind the distinction between a yogic and a non-yogic manner of behaving in general).

In this text Haribhadra divides *Yoga* into five main types which are in fact nothing but several aspects – of uneven importance – of a properly undertaken religious observance. But since such a religious observance may – and does – have numerous other aspects of a similar sort we are provided with a clarification in the very first verse. The author there argues that even if all pure religious performance is *Yoga* the things he is going to describe in sequel are *Yoga* is a rather striking fashion. Another point is equally worth noting. Through a particular line of thinking the discussion on the problem of proper religious performance is made to bring within its purview the problem of proper ethical conduct in general. Thus we are told that the practice of a Yoga-type (which in two contexts means a properly undertaken religious observance) is possible only on the part of a person who is at least a *deśa-virata*. Now *deśa-virata* is the technical

epithet attributed by the traditional Jaina ethics to the person who has taken first steps in the direction of practising general self-control—so that Haribhadra is in effect telling us that a person who has taken at least first steps in the direction of practising general self-control is alone competent to properly undertake a religious observance. Haribhadra also here comes out - sharply and in so many words - against those who, under various mistaken notions, encourage an improperly undertaken religious observance, but no new point of theoretical importance seems to emerge from this part of discussion.

Thus viewed the present text is a good summary introduction to Haribhadra's remaining writings on *yoga*. Moreover, two circumstances have rendered it many times more useful than it would have otherwise been. We are fortunate in having - in print - a Sanskrit commentary on it by Yaśovijaya - medieval titan of Jaina logic, and a Hindi translation-cum-commentary by Pandit Sukhlalji - the modern counterpart of Yaśovijaya. The accompanying English translation of the text - no less than the appended explanatory notes - owe almost everything to these two eminent commentator's of Haribhadra.

The Sanskrit version of the text is being given for the convenience of those who know no Prakrit but might be conversant with Sanskrit.

We have got with us three published editions of the text, one edited by Pt. Sukhlalji and published from Bhavnagar (1922), another printed at Indore and published from Ratlam (1997), and the third edited by Prof. K. V. Abhyankar and published from Ahmedabad (1932). Prof. Abhyankar's edition also notes the variant readings found in six manuscripts. We have, however, consistently followed the reading accepted in Pt. Sukhalalji's edition, it being the reading accepted by Yaśovijaya himself. But we have had to insert three corrections - two minor and one major - in Panditji's reading. In verse 10 *evamāiyaṁ* has been changed into *evamāīyaṁ*, in verse 19 *rūvamarūvī* has been changed into *rūvimarūvī*. In verse 14 Panditji reads *nālaṁbaṇa jaṁ sasamaemeva* and conjectures that the correct reading might be *etthaṁ nālaṁbaṇa jamemeva ;* but the Ratlam edition perhaps gives us the really correct reading - *nālambaṇamittha sa emeva* which we have accepted.

॥ योगविंशिका ॥

मुक्खेण जोयणाओ, जोगो सव्वो वि धम्मवावारो ।
परिसुद्धो विन्नेओ, ठाणाइगओ विसेसेणं ॥१॥

mukkheṇa joyaṇāo, jogo savvo vi dhammavāvāro |
parisuddho vinneo, ṭhāṇāigao viseseṇaṁ ||1||

All pure religious performance is to be treated as *yoga* inasmuch as it connects one with *mokṣa* (i. e. leads one to *mokṣa*) ; however, *sthāna* etc. (to be described in the sequel) are to be particularly so treated.

ठाणुन्नत्थालंवण-रहिओ तन्तम्मि पंचहा एसो ।
दुगमित्थकम्मजोगो, तहा तियं नाणजोगो उ ॥२॥

ṭhāṇunnatthālaṁbaṇa-rahio tantammi paṁcahā eso |
dugamitthakammajogo, tahā tiyaṁ nāṇajogo u ||2||

According to Yoga-texts, this *yoga* is of five types, viz *sthāna, ūrṇa* (=*varṇa*), *artha, ālambana* and *anālambana* (*ālambana-rahita*); of these the first two are of the form of a bodily performance while the remaining three are of the form of a performance characterized by knowledge.

Note : The text nowhere explicitly defines these five types of *yoga*, but the following points can well be deduced from the discussion that follows. It is presumed that a religious observance requires the adoption of a particular bodily pose and the utterance of a particular benedictory chant etc. on the devotee's part. Now insofar as one properly adopts the concerned bodily pose one is said to perform the *sthāna* type of *yoga* while insofar as one properly utters the concerned benedictory chant etc. one is said to perform the *ūrṇa* type of *yoga*. Again, insofar as one properly grasps the meaning of the concerned benedictory chant etc. one is said to perform the *artha* type of *yoga*. Lastly, it is presumed that a relatively advanced sort of religious observance involves concentration of mind on the greatness of a venerated personage or deity. Now insofar as one concentrates one's mind on the external specialities of this personage or deity one is said to perform the *ālambana* type of *yoga*, while insofar as one concentrates one's mind on his spiritual specialities one is said to perform the *anānlambana* type of *yoga*. (Thus *ālambana yoga* is *yoga* having for its object a gross something while *anālambana yoga*

is *yoga* having its object a subtle something). It should not be difficult to see why *sthāna* and *ūrṇa* are treated as being of the form of a bodily performance while the rest three as being of the form of a performance characterized by knowledge.

देसे सव्वे य तहा, नियमेणेसो चरित्तिणो होइ ।
इयरस्स बीयमित्तं, इत्तु च्चिय केइ इच्छंति ॥३॥

dese savve ya tahā, niyameṇeso carittiṇo hoi /
iyarassa bīyamittaṁ, ittu cciya kei icchaṁti //3//

Now *yoga* is performed without fail by a *deśa-cāritrin* and by a *sarva-cāritrin*; this precisely is why certain authorities (on *yoga*) are of the view that what the lesser Yoga-seekers succeed in attaining is (not *yoga* proper) but the seed of *yoga*.

Note: The Jaina tradition conceives man's spiritual progress as divided into two broad stages, one in which the man has just got rid of a perverted understanding of the nature of thing and the other in which he puts into practice the correct understanding imbided by him in that earlier stage. Now *deśa-cāritra* is the first and *sarva-cāritra* the second of the several sub-stages into which the second of these stages is further divided. Hence in the present verse Haribhadra is in effect saying that *yoga* consists not in a mere acquisition of the correct understanding of the nature of things but in taking steps – howsoever elementary – towards implementing this understanding; in addition, he is suggesting that the mere acquisition of the understanding in question may be treated as an instrumental cause of *yoga* (even if not *yoga* proper).

इक्किक्को य चउद्धा, इत्थं पुण तत्तओ मुणेयव्वो ।
इच्छापवित्तिथिरसिद्धिभेयओ समयनीईए ॥४॥

ikkikko ya cauddhā, itthaṁ puṇa tattao muṇeyavvo /
icchāpavittithirasiddhibheyao samayanīīe //4//

Again, we are to note that the Yoga-tradition technically divides each of these (five) types of *yoga* into four sub-types, viz. *icchā, pravṛtti, sthira, siddhi.*

तज्जुत्तकहापीईइ संगया विपरिणामिणी इच्छा ।
सव्वत्थुवसमसारं, तप्पालणमो पवत्ती उ ॥५॥

tajjuttakahāpīīi saṁgayā vipariṇāmiṇī icchā /
savvatthuvasamasāraṁ, tappālaṇamo pavattī u //5//

तह चेव एयबाहग-चिंतारहियं थिरत्तणं नेयं ।
सव्वं परत्थसाहग-रूवं पुण होइ सिद्धित्ति ॥६॥

taha ceva eyabāhaga-cimtārahiyam thirattaṇam neyam /
savvam paratthasāhaga-rūvam puṇa hoi siddhitti //6//

Here *icchā-yoga* is characterized by a joy derived from listening to the stories relating to (the seekers and possessors of the various types of) *yoga* and by a manifestation of the various auspicious sentiments; similarly, *pravṛti-yoga* consists in a permanently and predominantly calm practice of (the various types of) *yoga*; *sthira-yoga* consists in the same sort of yoga-practice (as does *pravṛtti-yoga*) but one that is free from all anxiety concerning the likely obstacles, while *siddhi-yoga* is possessed of an additional characterstic in that it wholly proves beneficial to others.

एए य चित्तरूवा, तहाखओवसमजोगओ हुंति ।
तस्स उ सद्धापीयाइजोगओ भव्वसत्ताणं ॥७॥

ee ya cittarūvā, tahākhaovasamajogao humti /
tassa u saddhāpīyāijogao bhavvasattāṇam //7//

These various types and sub-types of *yoga* become possible as a result of the *kṣayopaśama* of this or that sort which the souls destined to attain *mokṣa* earn through their evincing an attitude of faith, attachment etc. towards *yoga.*

Note: It is a traditional Jaina notion that whatever evil acts a man commits are retained by his soul in the form of Karmas (more correctly, Karmans) that bear fruit at an appropriate occasion – either in the present life or in a future one. Again, it is believed that through a soul's own endeavour the likely intensity of the fructification of a *karma* accumulated by this soul can be reduced (the extreme case being when it is reduced to zero). *Kṣayopaśama* is the technical name for the elementary type of such a reduction—the corresponding names for the intermediate and advanced types being *upaśama* and *kṣaya* respectively. (It is *kṣaya* that stands for the intensity in question being reduced to zero). In the present verse Haribhadra also touches upon another traditional Jaina notion, viz. that certain souls are destined never to attain *mokṣa* while the rest are destined to attain it (the former being technically called *abhavya*, the latter *bhavya*).

अणुकंपा निव्वेओ, संवेगो होइ तह य पसमु त्ति ।
एएसिं अणुभावा, इच्छाईणं जहासंखं ॥८॥

aṇukampā nivveo, samvego hoi taha ya pasamu tti /
eesim aṇubhāvā, icchāiṇam jahāsamkham //8//

A feeling of compassion (for those in misery), a feeling of disgust (for the worldly existence), a feeling of eagerness (for *mokṣa*), a feeling of calm (in general) are the respective results of *icchā-yoga*, etc. (i.e. of *icchā-yoga, pravṛtti-yoga, sthira-yoga, siddhi-yoga*).

Note: The meritorious qualities here enumerated by Haribhadra are known to the Jaina tradition as ones that a man comes to develop on acquiring the correct understanding as to the nature of things. Now Haribhadra has earlier told us that *yoga* does not consist in a mere acquisition of the correct understanding of the nature of things. Hence some difficulty in our following the present verse. Morever, the tradition does not institute a hierarchical order among these qualities, an order required by Haribhadra's mode of arguing. Hence some more difficulty in our following the present verse. The solution of the difficulty seems to lie in treating the thesis here proposed by Haribhadra as one he has worked out independently.

एवं ठियम्मि तत्ते, नाएण उ जोयणा इमा पयडा ।
चिइवंदणेण नेया, नवरं तत्तण्णुणा सम्मं ॥९॥

evaṁ ṭhiyammi tatte, nāeṇa u joyaṇā imā payaḍā |
ciivaṁdaṇeṇa neyā, navaraṁ tattaṇṇuṇā sammaṁ ||9||

This is how matters really stand (in respect of *yoga*) but with the help of the illustration of *Caitya-vandana* (i. e. a particular daily religious observsnce prescribed in the Jaina scriptural texts) a truth-seeker must properely grasp how a particular visible performance is an act belonging to a particular yoga-type.

Note : *Caitya-vandana* involves making certain vows of a moral nature and treating as a witness thereof some venerated personage or deity.

अरिहंतचेइयाणं, करेमि उस्सग्ग एवमाईयं ।
सद्धाजुत्तस्स तहा, होइ जहत्थं पयन्नाणं ॥१०॥

एयं चऽत्थालंबण-जोगवओ पायमविवरीयं तु ।
इयरेसिं ठाणाइसु, जत्तपराणं परं सेयं ॥११॥

arihaṁtaceiyāṇaṁ, karemi ussagga evamāīyaṁ |
saddhājuttassa tahā, hoi jahatthaṁ payannāṇaṁ ||10||

eyaṁ ca'tthālaṁbaṇa-jogavao pāyamavivarīyaṁ tu |
iyaresiṁ ṭhāṇāisu, jattaparāṇaṁ paraṁ seyaṁ ||11||

Thus when a man who is full of faith (in religious truths) duly utters the (prescribed) resolve : *arihaṁtaceiyāṇam karemi ussagaṁ* (Skt : *arhaccaityānāṁ karomy utsargam* ; lit. 'I keep (my body, mind, tongue) in check before the venerated Arhats') or the like he comes to acquire a correct understanding of the wording of this resolve. Now this acquisition of a correct understanding usually proves to be an unfailing (and immediate) cause of *mokṣa* in the case of one who practises the *artha* or the *ālambana* type of *yoga* while it proves to be a remote such cause in the case of one who is endeavouring to practise a type like *sthāna* (i. e. the *sthāna* or the *ūrṇa* type of *yoga*).

Note : *Arhat* is the techmical name for the holiest personages posited by the Jaina tradition.

इहरा उ कायवासियपायं अहवा महामुसावाओ ।
ता अणुरूवाणं चिय, कायव्वो एयविन्नासो ॥१२॥

iharā u kāyavāsiyapāyaṁ ahavā mahāmusāvāo /
tā aṇurūvāṇaṁ ciya, kāyavvo eyavinnāso //12//

Otherwise (i.e. in case there is neither a practice of the *artha* or the *ālambana* type of *yoga* nor an endeavour to practise the *sthāna* or the *ūraṇa* type of *yoga*) the utterance-of-the-resolve in question is but a mechanical performance or (what is worse) is but a tremendous hoax. Hence training in an utterance like this ought to be imparted only to such persons as are (spiritually) fit for it.

जे देसविरइजुत्ता, जम्हा इह वोसरामि कायं ति ।
सुव्वइ विरईए इमं, ता सम्मं चिंतियव्वमिणं ॥१३॥

je desaviraijuttā, jamhā iha vosarāmi kāyaṁ ti /
suvvai viraīe imaṁ, tā sammaṁ ciṁtiyavvamiṇam //13//

Now those persons alone are thus fit (to receive religious training) who are possessed of *deśa-virati* ; for here one is found to make declaration to the effect 'I keep my body (mind, tongue) in check' while such a keeping of check is possible only on the part of one who is possessed of *virati* (of some sort)—this aspect of the matter has to be pondered over.

Note : *Deśa-virati* is a synoym for *deśa-cāritra.* And in view of what has earlier been said about *deśa-cāritra* (and *sarva-cāritra*) *virati* should be paraphrased as "practical desistence from a sinful act". Hence Haribhadra's prese nt argument.

तित्थस्सुच्छेयाइ वि, नालंबणमित्थ जं स एमेव ।
सुत्तकिरियाइ नासो, एसो असमंजसविहाणा ॥१४॥

titthassuccheyāi vi, nālambaṇamittha jaṁ sa emeva |
suttakiriyāi nāso, eso asamaṁjasavihāṇā ||14||

Even in the name of maintaining the continuity of the religious tradition should one not impart religious training to an unfit person; for an improperly undertaken religious observance verily results in an end of the religious observance as laid down in the scriptural texts, and that, in turn, means an end of the religious tradition itself.

Note : The idea is that one who, with a view to maintaining the continuity of the religious tradition, encourages an improperly undertaken religious observance will find his purpose defeated in the long run.

सो एस वंकओ चिय, न य सयमयमारियाणमविसेसो ।
एयं पि भावियव्वं, इह तित्थुच्छेयभीरूहिं ॥१५॥

so esa vaṁkao ciya, na ya sayamayamāriyāṇamaviseso |
eyaṁ pi bhāviyavvaṁ, iha titthuccheyabhīrūhiṁ ||15||

Thus an improperly undertaken religious observance is certainly conducive to (spiritual) disaster. Again those who are afraid of the likely termination of the religious tradition, let them also reflect over the fact that it is no matter of indifference whether one dies in natural course or is killed by somebody else.

Note : The idea is that if we have to chose between the termination of a religious tradition as a result of nobody practising its precepts and its termination as a result of people practising its precepts improperly the former should be preferred as the lesser evil.

मुत्तूण लोगसन्नं उड्ढूण य साहुसमयसब्भावं ।
सम्मं पयट्टियव्वं, बुहेणमइनिउणबुद्धीए ॥१६॥

muttūṇa logasannaṁ uḍḍhūṇa ya sāhusamayasabbhāvaṁ |
sammaṁ payaṭṭiyavvaṁ, buheṇamainiuṇabuddhīe ||16||

Thus giving up the pathetic desire to please the commonfolk and grasping the true import of teaching of the noble ones an intelligent person, applying his keen wit, should pursue what is the proper path.

Note : *Sañjñā* is the technical name for a certain group of pathetic feeling (enumerated as ten – sometimes as four). *Loka-sañjñā* is a member of this group.

कयमित्थ पसंगेणं, ठाणाइसु जत्तसंगयाणं तु ।
हियमेयं विन्नेयं, सदणुट्ठाणत्तणेण तहा ॥१७॥

kayamittha pasaṁgeṇa, ṭhāṇāisu jattasaṁgayāṇaṁ tu |
hiyameyaṁ vinneyaṁ sadaṇuṭṭhāṇattaṇeṇa tahā ||17||

Enough of digression, let us only note that a religious observance (like *caitya-vandana*) is conducive to welfare insofar as it is undertaken by such persons as certainly endeavour to practise the yoga-types like *sthāna* etc. and insofar as it falls under the category called 'proper (ethico-religious) observance.'

Note : The next verse describes what is called 'proper (ethico-religious) observance'.

एयं च पीइभत्तागमाणुगं तह असंगयाजुत्तं ।
नयं चउव्विहं खलु, एसो चरमो हवइ जोगो ॥१८॥

eyaṁ ca pīibhattāgamāṇugaṁ taha asaṁgayājuttaṁ |
neyaṁ cauvvihaṁ khalu, eso caramo havai jogo ||18||

A proper (ethico-religious) observance is of four types, viz. one towards which the agent has developed a feeling of attachment, one towards which the agent has developed a feeling of devotion, one the scriptural sanction behind which is well understood by the agent, one which has become a part (as it were) of the agent's nature. Of these it is the last one that constitutes what we have called the last (i.e. *anālambana*) type of *yoga*.

Note : The present names of the types in question are somewhat technical in nature—perhaps, first employed by Haribhara himself in the Ṣoḍaśaka 10. 3-7. The English translation of these names seeks to summarize the corresponding definitions given by Haribhadra.

आलम्बणं पि एयं रूविमरूवी य इत्थ परमु त्ति ।
तग्गुणपरिणइरूवो सुहुमोऽणालंबणो नाम[1] ॥१९॥

ālambaṇaṁ pi eyaṁ rūvimarūvī ya ittha paramu tti |
taggunapariṇairūvo suhumo'ṇālaṁbaṇo nāma ||19||

Here (i. e. in the case of *yoga*) the *ālambana* (i. e. object) may be either a corporeal entity or an incorporeal one. By an incorporeal entity we understand a released soul, while a yoga-type that is of the form

1. An alternative reading is सुहुमो आलंबणो नाम (Skt. सूक्ष्म आलम्बनो नाम)

of the comprehension of the activities of a released soul is to be treated as subtle in nature and to be technically called *anālambana*. (On the alternative reading : "..............By an incorporeal entity we understand a released soul, and it is the comprehension of the activities of a released soul that constitutes a subtle *yoga ālambana* (while *yoga* with a subtle *ālambana* is to be technically called *anālambana*)"

Note : It is with the help of the present verse that we have deduced Haribhadra's definition of the *ālambana* and *anālambana* types of *yoga*.

एयम्मि 'मोहसागरतरणं सेढी य केवलं चेव ।
तत्तो अजोगजोगो, कमेण परमं च निव्वाणं॥२०॥

eyammi mohasāgaratarаṇaṁ seḍhī ya kevalaṁ ceva /
tatto ajogajogo, kameṇa paramaṁ ca nivvāṇaṁ //20//

As a result of practising the *anālambana* type of *yoga* one crosses the ocean of delusion, a crossing that marks the completion of the process called *Śreṇi-ārohaṇa;* after that, one first attains omniscience, then performs the meditative trance that involves the cessation of all bodily, mental and vocal operations, and finally attains *mokṣa*.

Note : The Jaina tradition posits eight general types of *Karmas*, of which the most dangerous is technically called *mohanīya* (lit. the type which causes delusion). *Śreṇi-ārohaṇa* (more precisely, the *Kṣapaka* type of *śreṇi-ārohaṇa*— for there is also another type of *śreṇi-ārohaṇa* whose function is different) is the technical name for the process that culminates in the utter destruction of the *mohanīya* type of *karmas*. It is further believed that a soul that has got rid of its *mohanīya karmas* becomes omniscient. Lastly, the tradition maintains that just on the eve of attaining *mokṣa* a man performs a meditative trance - of a very brief duration - that involves the cessation of all mental, bodily and vocal operations. All these notions are in Haribhadra's mind while composing the present verse. From the point of view of our text his most crucial contention is that one who performs the *anālambana* type of *yoga* successfully completes the process of (*kṣapaka-*)*śreṇi-ārohaṇa*.

—: O :—

॥ योगविंशिका ॥

[संस्कृतछाया]

मोक्षेण योजनाद् योगः सर्वोऽपि धर्मव्यापारः ।
परिशुद्धो विज्ञेयः स्थानादिगतो विशेषेण ॥१॥

स्थानोर्णार्थालम्बनरहितस्तन्त्रे पञ्चधैषः ।
द्विकमत्र कर्मयोगस्तथा त्रिकं ज्ञानयोगस्तु ॥२॥

देशे सर्वे च तथा नियमेनैष चरित्रिणो भवति ।
इतरस्य बीजमात्रमित एव केचिदिच्छन्ति ॥३॥

एकैकश्च चतुर्धाऽत्र पुनस्तत्त्वतो ज्ञातव्यः ।
इच्छाप्रवृत्तिस्थिरसिद्धिभेदतः समयनीत्या ॥४॥

तद्युक्तकथाप्रीत्या संगता विपरिणामिनीच्छा ।
सर्वत्रोपशमसारं तत्पालनमिति प्रवृत्तिस्तु ॥५॥

तथैवैतद्बाधकचिन्तारहितं स्थिरत्वं ज्ञेयम् ।
सर्वं परार्थसाधकरूपं पुनर्भवति सिद्धिरिति ॥६॥

एते च चित्ररूपास्तथाक्षयोपशमयोगतो भवन्ति ।
तस्य तु श्रद्धाप्रीत्यादियोगतो भव्यसत्त्वानाम् ॥७॥

अनुकम्पा निर्वेदः संवेगो भवति तथा च प्रशम इति ।
एतेषामनुभावा इच्छादीनां यथासंख्यम् ॥८॥

एवं स्थिते तत्त्वे ज्ञातेन तु योजनेयं प्रकटा ।
चैत्यवन्दनेन ज्ञेया केवलं तत्त्वज्ञेन सम्यक् ॥९॥

अर्हच्चैत्यानां करोम्युत्सर्गमेवमादि ।
श्रद्धायुक्तस्य तथा भवति यथार्थं पदज्ञानम् ॥१०॥

एतच्चार्थालम्बनयोगवतः प्रायोऽविपरीतं तु ।
इतरेषां स्थानादिषु यत्नपराणां परं श्रेयः ॥११॥

इतरथा तु कायवासितप्रायमथवा महामृषावादः ।
ततोऽनुरूपाणामेव कर्त्तव्य एतद्विन्यासः ॥१२॥

ये देशविरतियुक्ता यस्मादिह व्युत्सृजामि कायमिति ।
श्रूयते विरताविदं तत् सम्यक् चिन्तयितव्यमेतत् ॥१३॥

तीर्थस्योच्छेदाद्यपि नाळम्बनमत्र यत् स एवमेव ।
सूत्रक्रियाया नाश एषोऽसमञ्जसविधानात् ॥१४॥

स एष वक्र एव न च स्वयंमृतमारितयोरविशेषः ।
एतदपि भावितव्यमिहतीर्थोच्छेदभीरुभिः ॥१५॥

मुक्त्वा लोकसंज्ञां वोढ्वा च साधुसमयसद्भावम् ।
सम्यक् प्रवर्त्तितव्यं बुधेनातिनिपुणबुद्ध्या ॥१६॥

कृतमत्र प्रसङ्गेन स्थानादिषु यत्नसंगतानां तु ।
हितमेतद् विज्ञेयं सदनुष्ठानत्वेन तथा ॥१७॥

एतच्च प्रीतिभक्त्यागमानुगं तथाऽसंगतायुक्तम् ।
ज्ञेयं चतुर्विधं खल्वेष चरमो भवति योगः ॥१८॥

आलम्बनमप्येतद्रूप्यरूपी चात्र परम इति ।
तद्गुणपरिणतिरूपः सूक्ष्मोऽनालम्बनो नाम ॥१९॥

एतस्मिन् मोहसागरतरणं श्रेणी च केवलमेव ।
ततोऽयोगयोगः क्रमेण परमं च निर्वाणम् ॥२०॥

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१. योगदृष्टिसमुच्चय-श्लोकसूची

[आद्यः पृष्ठाङ्कः, अन्त्यस्तु श्लोकाङ्कः]

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२. योगविंशिका–गाथानामनुक्रमः ।

३. योगदृष्टिसमुच्चय-विशिष्टशब्दसूची

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शुद्धिपत्रकम्

अशुद्धम्	शुद्धम्	पृ०	पं०
क्षयोपशामिका	क्षायोपशमिका	२१	२
एवहि	एव हि	६१	५
क्र्माणि	कर्माणि	६५	१२
पुनजिह्वा°	पुर्नजिह्वा°	६९	२७
°वाघापरि°	°वाधापरि°	७५	२७
वुघैः	वुधैः	९७	१३
ठियम्भि	ठियम्मि	११६	१६